The Outlook

Vol. 73 April 11, 1903 No. 15

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The Outlook is a Weekly Newspaper and an Illustrated Monthly Magazine in one. It is published every Saturday—fifty-two issues a year. The first issue in each month is an Illustrated Magazine Number, containing about twice as many pages as the regular weekly issue, and many pictures.

Price.—The subscription price is Three Dollars a year, payable in advance. Ten cents a copy.

Postage is Prepaid by the publishers for all subscriptions in the United States, Hawaiian Islands, Philippine Islands, Guam, Porto Rico, Tutuila Samoa, Canada, and Mexico. For all other countries in the Postal Union add $1.56 for postage.

Change of Address.—When a change of address is ordered, both the new and the old address must be given. The notice should be sent one week before the change is to take effect.

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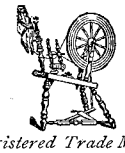

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The Outlook

Published Weekly

Vol. 73 April 11, 1903 No. 15

The President's Speeches: The Monroe Doctrine

The President left Washington on his long journey, which is to occupy about two months and to take him through many Western States, on Tuesday of last week, and made his first speech in Chicago on Thursday, taking as his subject the Monroe Doctrine, which he restated, with comments on the recent Venezuelan incident, with characteristic frankness and candor. He gave the text of State documents which made clear, what the country has understood from the beginning, that there never was, for a moment, any apprehension of serious differences between this country and the Governments of Great Britain and Germany; that there was a clear understanding between the three Governments, each acting with perfect frankness and with entire good faith, and closing the transaction by submission to the Hague Tribunal, without any questioning of one another's motives during the entire transaction. England and Germany, the President declared, kept the assurances which they gave "with an honorable good faith, which merits full acknowledgment on our part." In giving assurances that the principles of the Monroe Doctrine would not be violated, England and Germany have given added authority to the Doctrine; while this Government has had the opportunity of making its significance clear, not only to Europe, but to South America. This Government does not intend to protect South American States from the consequences of their own wrongdoing; it simply undertakes to prevent any further acquirement or extension of territorial rights by European Powers on this continent. What the President has to say about the need of backing up this Doctrine with a strong navy, in view of what is being done throughout the world, will command the assent of the majority of Americans, many of whom, however, in company with The Outlook, will hardly accept as National policy the old adage which the President quoted, "Speak softly and carry a big stick." There is too much emphasis on the "big stick" both in this country and abroad. We need to be ready to protect ourselves; but, as we have made a new departure in international relations in our dealings with China and in our determination to establish the principle of arbitration in international differences, so it lies in our power, and is our bounden duty, to help lift the burdens of the world by declining to take part in the mad race to build navies and equip armies—a competition which is likely, sooner or later, to produce economic and political reactions of the most destructive kind. The United States ought to have an efficient army and an efficient navy; ought to be able to protect itself and its citizens; but it ought to keep entirely out of the competition in the creation of the forces of destruction: "the vulgar musket-worship," to quote Emerson's phrase to Carlyle, must not found a new cult in this country.

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The President's Speeches: Anti-Trust Legislation

The position of the Administration respecting trusts and the proper legal method of dealing with them is clearly defined by the President in his Milwaukee speech. The principle he lays down in the following words:

> It is clear that corporations created for quasi-public purposes, clothed for that reason with the ultimate power of the State to take private property against the will of the owner, hold their corporate powers as carriers in trust for the fairly impartial service of all the public. Favoritism in the use of such powers, unjustly enriching some and unjustly impoverishing others, discriminating in favor of some places and against others, is palpably violative of plain principles of justice.

This appears to us an admirably clear and a wholly incontrovertible definition of

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the fundamental principle on which all legislation regulating corporations should proceed. What has been done under this principle by the present Administration the President states in a comparatively brief summary. This is, in brief, the creation of a Department of Commerce with power to investigate the conduct of corporations employed in inter-State commerce; an anti-rebate law strengthening the present Inter-State Commerce Law; and a law to expedite actions of public moment under the anti-trust law. We may add, what the President does not, that this action of Congress is almost wholly due to the President. It was he who raised the issue before the people in spite of the dissuasions of his admirers; he who urged action upon Congress when it assembled; he who, to the declaration that nothing could be done in so short a session, replied that if that was the case he both could and would call an extra session; he who thus, by creating and interpreting a public opinion in favor of legislation, and by insisting that this public opinion should be heeded by Congress, secured the anti-trust legislation of the last session. The President further shows that the Attorney-General has demonstrated the practical efficiency of the anti-trust laws by the proceedings which he has taken against the merger of the Pacific railways, against the Beef Trust, against the pooling of the Southern railroads to control cotton shippers, and against the Salt Trust, the three latter already prosecuted to a successful issue. The President thinks that Congress has done all that was practicable—if he means all that it was practicable to secure from Congress we agree with him—and he adds:

> Nothing of value is to be expected from ceaseless agitation for radical and extreme legislation. The people may wisely, and with confidence, await the results which are reasonably to be expected from the impartial enforcement of the laws which have recently been placed upon the statute-books.

❀

The President's Speeches: Possible Future Legislation

With this conclusion The Outlook agrees. We do not, indeed, believe that all has been accomplished that can be and ought to be accomplished by National legislation. We want to see the anti-pooling law repealed, pooling agreements legalized, and at the same time the Inter-State Commission authorized to hear complaints against excessive charges, such as might grow out of pooling agreements, and to determine rates when necessary to prevent public injustice. We want to see corporations engaged in inter-State commerce enabled and encouraged to take charters from the National Government; possibly practically required to do so, by a tax levied on all such corporations as are not Nationally incorporated. We want to see a moderate tax levied on the net income of all such corporations, perhaps on all corporations of a public or a quasi-public character, such as would bring them directly under Governmental inspection, much as National banks are now under such inspection. And we want to see some effectual legislation to prevent that stock-watering which, as the President has himself shown, is an incentive to overcharges and a prolific source of fraud and corruption. But for all this we are willing to wait. Constant experimental legislation is undesirable. Let us see what are the effects of the present legislation before proceeding to the *enactment* of new laws, though not before considering what new laws may be necessary. As to the proposition urged in certain quarters—as by the New York "Times" and the New York "Evening Post"—that nothing serious has been done respecting trusts until the tariff on trust-made goods is abolished, The Outlook agrees with Secretary Root in his address as reported before the Home Market Club of Boston:

> You cannot get rid of the trusts by revising the tariff. If duties are lowered below the point of adequate protection, the independent manufacturer will go to the wall first; the trust will be the last one to go. In determining when and how the process of tariff revision shall be undertaken, two cardinal rules should be observed. First, it should be done only when Congress is as free as possible from the distractions and temptations of an active political campaign. The second rule to be followed is expressed by the oft-repeated saying that the tariff should be revised by its friends. If the American people wish the principle of protection to be maintained, then the political party which believes in protection should do the work of revision.

The thoughtful reader will observe the *if* in the last sentence. The Outlook does not believe in the principle of protection in the present state of America's industrial development. But so long as that

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principle is maintained by the Nation, the revision of the tariff must be made by those who believe in that principle. If protection is to be abolished, it should be because the Nation has come to the conclusion that its infant industries can now afford to have their swaddling-clothes taken off and themselves taken out of the cradle and put on their feet; not on the ground that certain schedules incidentally aid monopoly. Any mere modification of protection for the purpose of affecting special monopolies, while the essential principle of protection remains intact, would be liable to do more harm by its disturbance to business interests than good in producing competition and lowering prices.

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The Wabash Anti-Strike Injunction Dissolved

Last week Judge Adams, of the United States District Court at St. Louis, dissolved the temporary injunction he issued a month before restraining the brotherhoods of railway trainmen and firemen from ordering a strike on the Wabash railroad system. In his decision Judge Adams finds that the charges of the railway company upon which he issued the injunction are not sustained by the evidence. These charges were, in brief, that the officials of the railway unions had entered into a malicious conspiracy to secure the recognition of their brotherhoods by falsely representing that the members thereof in the employ of the Wabash were dissatisfied with their condition, and that these officials were about to force an undesired strike upon the union men employed on the Wabash; and that they were about to prevent the Wabash road from discharging its duties as a carrier of the mails and of inter-State commerce by forbidding the members of their unions employed on connecting roads from handling Wabash traffic. The court finds that the officers of the unions had merely acted as agents of the members of their brotherhoods, and had legally expressed their collective demands for better conditions. The brotherhoods have a right to act collectively, and under present laws a right to quit work collectively. The injunction against their doing so was therefore dissolved. Judge Adams, however, in announcing its dissolution, expressed the earnest wish that the differences might be settled by mutual concessions, and that the offer made by the railway company in open court to submit the questions in dispute to a Board of Arbitration might be accepted, and "another instance of rational and intelligent adjustment of a business difficulty be exhibited to an expectant public." Judge Adams's wise counsel has been carried out, and the difficulties which at one time threatened serious disaster to the traveling and mercantile public have been adjusted by conciliation. The temporary injunction and the further consideration of the issues presented have given time for sane counsels among both employers and employed, and the hearing given to the trades-union and the final dissolution of the injunction on the evidence presented have undoubtedly strengthened the hands of the law-abiding leaders among the workingmen who put their confidence in conciliation, arbitration, and judicial proceedings rather than in strikes and boycotts. Under present laws a railway company has a right to fix wages and hours at its discretion, and a railway union has a right to quit work at its discretion. But both the companies and the unions owe it to the public to deal fairly with one another, and not force a prostration of the traffic on which the public depends. Unless they consent to do this voluntarily, the public sooner or later must assume the power to compel both parties to discharge their public duties.

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The Epidemic of Strikes

A few years ago "May day" used to give the signal for a general outbreak of strikes, but this year nearly every day in March and April has witnessed a large number of peremptory demands for better conditions on the part of wage-earners. If fewer men have quit work than in the old "May days," it is because the men's demands have so generally been conceded. The threatened strike on the New York, New Haven, and Hartford railroad system, which bade fair to paralyze traffic and interrupt industry in a great section of New England, has happily been averted by the wise decision of the directors to permit all grades of employees to be represented by a joint committee when conferring with the management, instead of requiring each

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grade to be represented by a different committee and thus making unity of action difficult. The management of the road made a hard fight against granting this concession, but the directors overruled the objection and accepted the principle that the employees had the same right as the stockholders to act as a unit through an organization embracing them all. In conference with the joint committee, the management granted material concessions in the matter of wages, and gave a ten and a half hour day to a large body of men who have heretofore worked eleven hours. The threatened strike on the Manhattan elevated railroad system of New York was averted by concessions still more liberal to the employees. The threatened strike on the Wabash was averted by an advance in wages amounting to twelve or fifteen per cent. Of the strikes in actual progress, the most important is that of employees of the American Bridge Company—now a constituent part of the United States Steel Company. Here, again, is a controversy as to whether the Company—a National organization—shall deal with the National officials of the bridge workers' union or only with its local committees. Upon this point public sentiment would be on the side of the National officers of the union were it not for their apparent disposition to extend the strike by urging sympathetic action on the part of local unions having no local grievances and desiring to remain at work. There is a growing feeling even in labor circles that this sympathetic warfare is being carried too far, and in Chicago important building trades have decided to discipline members who engage in sympathetic strikes not authorized by a two-thirds vote of the responsible organization. In Lowell, Massachusetts, nearly twenty thousand cotton-factory hands are on strike for a ten per cent. advance in wages. In the building trades there are minor strikes going on in nearly all important cities and in many unimportant ones. The New York "Herald" reports that nearly twenty thousand building-trades men are on strike in the suburban district stretching from New York City into Connecticut. At Mount Vernon, it says, the builders' association has decided "that if one contractor gives in to the strikers' demands, he will be blacklisted, so that he will be unable to buy building material." All of these strikes, while a cause of local adversity, are in the main an effect of general prosperity. It is only when business is active, prices high, and competent men nearly all employed, that the unions dare to strike so generally for higher wages and shorter hours. It would seem that they could more effectively strike for shorter hours when work is short, but at such times the unions are often unable to prevent a lengthening of the hours of the men who remain at work. As we go to press the cable despatches announce a strike in Holland covering practically all the transportation industries. This strike is inaugurated, not primarily for an advance in wages, but to prevent the adoption of laws proposed by the Conservative Ministry to prevent strikes upon the railroads. This legislation, the laboring people declare, would take away from them their right to quit work, without laying upon the railroads the obligation to grant them just terms. In Belgium there was a precedent for just such a strike in the united action by which the workingmen of the Kingdom in 1890 secured the adoption of universal suffrage. Whether the present strike will have anything like the success of its predecessor cannot yet be predicted, nor can we now state what measure of justification there is for the laborers' contention.

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Rights of Non-Union Labor

The New York "Times" publishes a speech made by Mr. Joseph S. Mundy, a builder of engines in Newark, to his employees, who have demanded a reduction of hours, an increased rate for overtime work, and an agreement by their employer to employ only members of the International Association of Machinists. We wish we could give the whole of this speech to our readers, for its admirable spirit is inadequately represented by an extract. In it Mr. Mundy says:

> We have always got along harmoniously together, and while you may not think it, I have been as much interested in your welfare as I know you have been in mine. In the first place, to come right to the point, a representative of a local labor body of machinists came to my office one day this week and presented an agreement which he asked me to sign. It stated that I should not employ any but union labor, and demanded that I dis-

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charge all my non-union men. This I could not sign and never will sign as long as God gives me strength to work, even though I do all my own work. I will enter into no agreement with any organization which prevents honest labor from securing employment, or which takes the bread and butter out of your mouths. If every man has not the right to work without being forced to obey the mandates of an organization, then it is time for us to get out of business.

There is a good deal of complaint on behalf of employers against the despotism of trades-unions. Complaint never yet cured despotism. The only cure for despotism is courageous resistance. Whenever the employers as a body treat their employees in the spirit embodied in this speech of Mr. Mundy, whenever they will take a real interest in the welfare of their men, and give to the men a share in prosperity during prosperous times, and show themselves ready to treat with the men as man to man on all questions of time, wages, and conditions of labor, they will be in condition to stand, as Mr. Mundy has in this speech, for the right of the laborer to belong to the union or not belong to it as he pleases. And whenever they take this stand, having laid a foundation for it by the spirit of justice and fair dealing, and show themselves willing to suffer any ill consequences to themselves rather than to be a party to an act of injustice, they will destroy the despotism of trades-unions. Until they do, some trades-unions will continue to be despotic.

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The New York Mortgage Tax

Both branches of the New York Legislature have now adopted, by practically a party vote, Governor Odell's bill increasing excise taxes one-half, and thus adding about six million dollars yearly to the public revenue from this source. The two branches, however—or at least the Republican conferences thereof—have disagreed respecting Governor Odell's more important measure to tax real estate mortgages, and thus secure twelve million dollars yearly from a source which now yields practically nothing except in the rural counties. The Republican conferences in the Assembly, at the instance of the New York City organization, voted last week to abandon this tax and seek for some other means by which to avoid any levy for State expenses upon the local tax duplicates. The protest against the mortgage tax came chiefly from the great cities, where mortgages have nominally been taxable at the rate of about two per cent., but really have not been taxed at all. At the hearing last week two savings bank presidents protested strongly against the proposed four-mill tax—one on the ground that it would compel savings banks to reduce the rate of interest to depositors by half of one per cent., the other on the ground that it would compel them to advance the rate to borrowers by half of one per cent. As the proposed tax was less than half of one per cent., it is evident that both of these declarations were exaggerated. Curiously enough, another objection to the tax came from rural counties, whose revenues their officials declared would be reduced if the present occasional taxation of mortgages at the full rate gave place to the proposed systematic taxation of mortgages at about one-fifth of the full rate. In these rural counties the present law taxing both the mortgage and the property mortgaged at the full rate seems to be generally enforced. In such counties the proposed four-mill rate would be a relief to both the borrowers and the lenders upon mortgaged property; but in the cities it would be a relief only in the exceptional cases where the lender pays the tax legally due from him. The Outlook considers the proposed tax much better than the present system of burdening only the conscientious lender, and letting the unconscientious one go tax free; but it believes that all mortgages should be treated as a part interest in the estate mortgaged, and that this estate should be taxed no more than if it were unmortgaged. The tax upon it should be divided between mortgagor and mortgagee, according to their contract when the loan is made, as in Massachusetts, or according to the respective value of their interests, as in California. The latter method is, of course, the ideal one, as it compels each person to contribute directly in proportion to his property, and avoids even the appearance of injustice.

❀

Political Bandits in Philadelphia

In Philadelphia last week three members of a ward school board in the city, together with a man who acted as go-between, were convicted of extorting

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money from teachers in return for promised positions in public schools. The evidence that was given before the court sustained the views expressed in the letter from a Philadelphia teacher printed in The Outlook for March 14, that corruption has entered the administration of the city schools to an almost incredible extent. Teachers testified that they had been made to understand that they could not be appointed unless they handed over money to politicians who controlled the ward school board. One teacher swore that out of a salary of $47 a month she had to pay $40 for three months for her election. In spite of this she did not receive the position, "because there were too many teachers elected." She was again elected, and still she had to pay, although she had received no salary for her "first duties." Within forty-eight hours before the exposure of school conditions was made in the newspapers she received $30 back. By no means all the corruption that exists was revealed; indeed, only so much as could be proved by the indiscretions of these convicted men, who apparently attempted to make money independently of the political machine that is the real corrupting power. The sort of men in control of the schools may be judged by the fact that a daughter of Dr. W. W. Keen, the world-famous surgeon, was compelled, after a specially admirable and self-sacrificing record, to retire as member of a ward school board, and on the eve of her retirement was forced to leave the room in which a meeting was being held, because of the offensive and profane language used, with the purpose of humiliating her, by the boss of the ward, who used autocratic power over the board, though not himself a member of it. The arrogance of the man may be judged by a statement of his which we quote from the Philadelphia "Public Ledger:"

> "Anyway," he said, "a woman must not come into the school board and expect to run things as it suits her. The men know as much about education as Miss Keen does. Nor because she is a woman the men should not be bossed by her. No, sir! I don't want such men on the board. I won't have it. . . . They cannot be run by a woman in this ward. I'll see to that." Mr. Myers was asked: "In your statement you use the word 'I.'" . . . Mr. Myers replied, "I mean 'we,' the administration, the machine, as it is called."

No form of political corruption is worse than that which profits by the defenselessness of underpaid women and the needs of children. This is the most despicable form of political corruption that has yet been exposed in American politics. The conviction of these four men who thus trade on their power over women and children ought to arouse, even in Philadelphia, an outpouring of wrath against the men and the system under whose control venal meanness of that sort can flourish, and should put an end to the system forever.

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Philadelphia Water-Works

Philadelphia leased her gas-works for thirty years under terms and conditions that scandalized the country. A few years ago her telephone and street railway franchises were granted to favored politicians in such a way as to arouse local indignation and universal surprise that such conduct could be tolerated for a single day in an American community. Now, it seems, we are likely to be treated to another and still more flagrant illustration of the prostitution of public franchises to corrupt corporate and political ends. It consists of nothing less than an attempt to dispose of the Philadelphia water-works to a private company. The first step has been taken by the introduction at Harrisburg of a bill authorizing municipalities to sell, lease, or "otherwise dispose" of their gas-works, water-works, or electric light plants. This bill contains a most remarkable provision to the effect that "for such periods, not exceeding fifty years, as such municipalities deem advantageous, . . . no other company, corporation, or association, person or persons, shall be permitted . . . to enter upon the streets of any such city, town, or borough to lay pipes, conduits, mains, or wires for the purpose of conducting any such business, the exclusive right to which has been vested in the purchasers of leases." This is a deliberate attempt to give to any lessees or purchasers an absolute monopoly, and is regarded as a necessary preliminary. The bill was introduced, "by request," by Representative Snyder, of Schuylkill County, who professes to know nothing about it. No one seems to know anything about it. At least no one avows any knowledge of it;

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but none the less it is progressing step by step toward its enactment. Philadelphia is aroused and the newspapers are opposing the "snake." The Municipal League, which five years ago led the fight against the iniquitous Schuylkill Valley lease and materially aided in its overthrow, is taking an active part in opposition to the present effort, and has mapped out a vigorous plan of campaign. Mayor-elect John Weaver, who has just returned from a month's vacation abroad, declared himself immediately on landing to be unalterably opposed to allowing any private corporation to own or in any wise control the water-works. The country will watch with interest what Philadelphians will permit to be done with this, the last of their great municipal franchises.

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Restricted Suffrage on Trial

A North Carolina correspondent sends us a glowing account of the achievements of the recent Legislature—chosen by an almost exclusively white electorate. This Legislature, he writes, pigeonholed all proposals to divide the school fund between the two races according to the amount of taxes contributed by each, and continued the support previously given to two Colleges of Agriculture and Mechanics and two Normal Colleges—one college of each class for members of the negro race. It also enacted a progressive child labor law. It is upon the question of liquor legislation, however, that the most marked advances were recorded. The Legislature, in the first place, passed a bill forbidding the manufacture of liquor except in incorporated towns, thus outlawing the rural distilleries formerly so numerous in the mountain counties. It then extended the provision for local option in a way highly satisfactory to the temperance forces. At local option elections the new Act provides that three questions shall be voted upon: first, the manufacture of liquor; second, its sale in saloons; third, its sale in dispensaries. Upon the third question the temperance forces are divided, but they are completely united upon the first and the second. In Massachusetts license elections the saloon gets the votes of many persons who detest it, but think local prohibition impracticable. In North Carolina it will get the votes of those only who want social tippling-places established. Under the North Carolina Act, if liquor is sold at all in communities even moderately opposed to saloons, it must be by reason of the majority vote for dispensaries, and in these dispensaries liquor cannot be sold at night or be drunk upon the premises. At the local elections, our correspondent writes, the disfranchisement of the negro voters insures anti-saloon victories in many places which have heretofore voted for license. Even while the negroes voted, half the counties in North Carolina prohibited saloons. Of course the satisfactory record of this Legislature representing only one race does not prove that the disfranchisement of the negro will in the end result in the better political education of the whole people of the State or the broader humanity of its laws. The enfranchisement of the poorer classes in Europe has usually been followed by reactionary victories, and disfranchisement in like manner may be followed by liberal victories. "The ethical argument for a wide suffrage," as Professor Woodburn writes in his recent book on "Political Parties and Party Problems," "is that voting is involved in the right of self-government; that it promotes patriotism and leads to an interest in public affairs; that it tends to remove discontent and promote a feeling of partnership and responsibility; . . . that the suffrage is an enlightening and educational agency, and that only by active citizenship can the political virtues be developed." Nearly all the arguments against a restricted suffrage are based upon its ultimate influence, not upon its immediate effects. Nevertheless, the immediate effects of the restriction of the suffrage are to be considered, and the record of the recent Legislature in North Carolina seems to be highly creditable to the experiment of restricted suffrage now on trial.

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Macedonia and Albania

Last week was an exciting one in the Turkish provinces of Macedonia and Albania. In the former the promised reforms do not seem to have made much difference with the activity of the Bulgaro-Macedonian brigand bands. These have continued their work of intimidation, pillage, and murder, in order to force the

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Turkish troops to act, presumably with their accustomed bestial barbarity, and so call for intervention by the Powers and a new Treaty of Berlin, to erect Macedonia into an autonomous province, as Bulgaria was in 1878. Several instances of Turkish ruthlessness occurred last week; in one case the Turkish regulars discovered a band of thirty insurgents under two Bulgarian officers in a Macedonian village, and, losing many of their own men in the fight which followed, took vengeance by razing every house in the village with artillery and massacring the inhabitants without distinction. The Macedonians are not content with force of arms; they have blown up the bridges of two Turkish railways, and cut the telegraph wires wherever possible. Thousands of men have now taken up arms against the Sultan. He could bear this with comparative equanimity, as far as Macedonia is concerned; but, unfortunately for his personal safety, Albania is now also in a condition of insurrection. The ancient Epirus, now known as Albania, bounds Macedonia to the west. Its population constitutes the bravest of the immediate subjects of Abdul Hamid; and hence the body-guard at his palace, the Yildiz Kiosk, in Constantinople, is composed of Albanian mountaineers, who are apt to sympathize with their brothers at home. Like all mountain peoples, the Albanians resent any sign of control or interference from the outside world, and will hardly continue so fanatically loyal to the Sultan if, forced by the Powers, he imposes reforms upon them which will deprive them of their military tyranny in Macedonia. Hence, last week several thousand of them demanded the surrender of the foreign gendarmes who had been enlisted at a town in northern Albania in accordance with the reform plans for the re-establishment of the Turkish gendarmerie. Unable to make a prolonged resistance, the Governor finally surrendered the foreigners, who were immediately maltreated and expelled. After this, the Albanians surrounded the neighboring town of Mitrovitza, demanding the removal of the recently appointed Russian Consul. Meeting with a refusal, they attacked the town, but were repulsed, with heavy loss, by the three thousand Turkish troops garrisoned there, though not until after long and stubborn fighting. The events of the week indicate that not only in Macedonia, but also in Albania, the Sultan's power will depend upon his ability sternly to put down revolt; otherwise there will be serious ground for intervention by the Powers.

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Agrarian and Industrial Ireland

Next in importance to the land question in Ireland is that of industries. Last week, in the House of Commons, Mr. Wyndham, Chief Secretary for Ireland, announced that Lord Iveagh, of Dublin, and Alderman Pirrie, of Belfast, have proposed a plan for the development of farming, trade, and industries through transportation as follows: Central depots would be established to which produce would be conveyed by an extensive system of collecting wagons, drawn by horses, until light railways are built or motor-car services established. The expense of this plan, amounting to several million dollars, is to be met by the two capitalists, whose object is not to make money, but to facilitate enterprise. Mr. Wyndham concluded: "Nothing so hopeful and businesslike has been done in Ireland since the days of its industrial prosperity at the end of the eighteenth century. Two captains of industry from Dublin and Belfast, recognizing Ireland as their country, will devote their wealth and business ability to assist Ireland without regard to political divisions. This is a matter of deep significance, and goes a long way to justify what the Government is attempting to do with public money." This plan may tend in some degree to restore Irish industries, which during the past half-century—the age of steam and coal—have suffered from the country's lack of mineral wealth.

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Educational and Political Ireland

With opportunity, unheard of hitherto, to develop agriculture and industries, there still remain questions which, more than anything else, reflect Irish national feeling—the questions of education and of local government. As to the first, Mr. Wyndham announced that a bill is to be introduced into Parliament to bestow upon Ireland, partly for education, nearly a million

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dollars annually, or the equivalent of what England is now receiving under the Education Bill recently passed. This announcement will deepen the friendliness with which Irish Roman Catholics, representing a large majority of the population, regard the Balfour Cabinet—for the Premier has been outspoken in his plan for a Roman Catholic University for Ireland. As to local government, there was once a Parliament sitting at Dublin, and Gladstonians have urged that just such another could be established there. It does not seem to have occurred to them, however, that Grattan's Parliament represented both the loyalty and the property of Ireland; at the present time the Parliament desired by the Nationalists would be led mostly by men hating England and having little material stake in Ireland. The question is now being faced anew. Ireland owes its present enlarged system of local government, not to the Gladstonian Liberals, who have vainly tried to bring about Home Rule, but to the Liberal-Unionists and Conservatives, and it is to these that Ireland may owe a marked extension of its present local government, perhaps including the establishment of a Legislative Council in Dublin. As reported by the Dublin "Daily Chronicle," on the authority of a member of the Government, this body may consist of representatives of the Irish County Councils, who would be empowered to control gas and water works, railways and similar essentially local undertakings, and, finally, and most important of all, the police. The customs, post-office, and some other departments would remain under Imperial direction. With such a programme for Irish land, agriculture, industries, education, and local government, the leaders of the Conservative party in England are likely to give new illustration of the fact, already familiar in English history, that the Conservatives are ready to go further than the Liberals when bidding for popular favor begins.

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The Election in Japan

One of the Marquis Ito's favorite sayings, at least ten years old, was that Japan's constitutional clothes were too big for her, and that she must have time to grow into them. As a matter of fact, the Constitution of 1889 holds tremendous reserves of power to the Emperor and Government. While not absolutely forbidding, it does not explicitly allow, the principle of parliamentary mandate. The Ministers have always been responsible, not to the Diet, but to the Emperor. Nevertheless, in 1890, after twenty-two years of repression and postponed promises, the Representatives began immediate agitation for an extension of popular power, electoral, budgetary, and legislative. Parties, however, were formed around persons rather than based on principles, until 1902, when Ito, who had long resisted the idea of ministerial responsibility to the Diet, and apparently does so yet, formed the Seiyukai, or Association of the Friends of the Constitution. In the elections of last August his party won the day and had a preponderance in the Lower House. Uniting with their former political rivals, the Progressists under Okuma, they formed a united front (*Min-to*, the people's party) against the Government under Premier Katsura. When, in December, the budget was introduced calling for the enlargement of the navy (with the idea of coping with Russia on the sea, at least, and of withstanding her advance in Korea, Manchuria, and China) and the increase of land tax, the Lower House refused to lay further burdens on the farmers, and vehemently opposed other ministerial methods. Premier Katsura, knowing his power, being backed by the Throne and Upper House, refused to budge an inch. Instead of being a hereditary body, to be "mended or ended," as in England, the Japanese "House of Peers" is largely appointive by the Throne, or elected out of and by the nobility. Therefore its members believe that they creditably represent the nation equally with the elected Lower House. The intervention of the Emperor was called for, the House of Representatives dissolved, and "the country appealed to"—in form, at least. The elections held on March 1 seem only to have emphasized the old situation. Although at this writing the full details are not at hand, yet it is easy to see that the popular vote has again opposed the ministerial plans and that the united parties are supreme in the Lower House, in which 243 of the old members retain their seats, leaving but 132 new ones.

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Of the total, 375, over 200 are Seiyu-kai, and over 100 Progressists, leaving the Imperialists less than a score in number and the Independents, Seceders, etc., not enough to influence the situation. The new Diet sits on May 1. Between the extremes of the resignation of the Cabinet and the dissolution of the Lower House is a possible compromise. The unexpected thing, in Japanese politics and the development of constitutional government in Asia, has been the self-assertion of the Upper House. As in Germany and Great Britain, the cry of "constitutional procedure" has been of late raised rather vehemently; so in Japan there are great searchings of heart and questions as to where the blame of "unconstitutionality" rests. Those who support the Government declare that the Cabinet and Upper House have acted in obedience to the country's best interests, and against what is merely parliamentary and popular "sentiment," and that down at the bottom the whole disturbance is "a sentimental squabble." The men of the "People's Party," however, insist that Japan must grow into the full measure of her rights, as expressed in the spirit rather than in the letter of the Constitution, and that these repeated defiances of the popular will by the Government, in invoking the aid of the Emperor by dissolving the House and thus thwarting the people's will, constitute a procedure which does nothing less than shake the stability of the throne. In any event, the parliamentary year of 1902–03 has been largely educative to the nation.

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The Japanese Language in China

Peking despatches announce that, owing to sudden hostility shown by the Chinese Government against employing Americans, Europeans, or even natives in carrying out the educational edicts, it has been decided to adopt the Japanese language at the Imperial University, located at the capital. The further announcement is made that only Japanese will be employed as instructors. These facts, involving a policy of financial economy, have excited criticism from foreign teachers and from those who have long endeavored to secure native translations of works on American and European science and government. The Japanese translations of these works are rude, and in any case the Japanese in China present foreign ideas in a somewhat deflected form. As has already been noted in The Outlook, imperial edicts were issued, after the close of the Boxer atrocities, for the establishment of schools and a university in each of the eighteen provinces. The difficulty was found to be, not that students were not ready, but that text-books and teachers were not. To supply these lacks the Government engaged months ago a large staff to translate Japanese text-books into Chinese, and now has engaged Japanese instructors. The Japanese written language is three-fourths Chinese. It may also be noted that the number of Japanese engaged by the Chinese in the army, navy, police force, and in the industries is comparatively large; this is, first, because the Japanese can communicate in writing through Chinese characters common to both countries, and, secondly, because the Japanese will work for a minimum wage. A more encouraging educational sign is the fact that, by the recent reduction of postal charges, foreign newspapers and books can be more widely circulated than before. The first definite step in the direction of modern education in China was taken at the instance of the "Society for the Diffusion of Christian and General Knowledge among the Chinese," by the sanctioning of a university in the province of Shansi, the Government agreeing to pay fifty thousand taels a year for its support. It was only after this that imperial edicts were issued for the establishment of schools and universities in each province. We hope that the pro-Japanese edict (which apparently applies only to the Peking University) will be supplanted before long by a more favorable provision; in any case, in the missionary schools and colleges everywhere in China there is need for a high-class teaching force. The Society, therefore, appeals to university men to enter upon a new sphere of service. China has few resources upon which to draw in order to supply the demand involved by the new awakening evident in the large numbers of students who have applied for instruction. She is almost wholly dependent upon foreign nations for the initiation and direction of scholastic institutions of every grade. Upon the men in American

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and European universities, therefore, lies the responsibility of bearing a true white man's burden.

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Dr. Cuthbert Hall on Religious Conditions in India

The Rev. Charles Cuthbert Hall, D.D., President of Union Theological Seminary, New York City, who is spending a year in India as the Haskell-Barrows Lecturer, in a recent interview presents the latest observations of religious conditions in that country from the standpoint of one who has enjoyed peculiar opportunities for gaining exact knowledge. For instance, Dr. Hall's information concerning any response to Christian thought among Mohammedans was obtained from the Muslims themselves; he says that among many educated Mohammedans there is a deep longing for the advance of spiritual religion. This should come by the contact of the historic monotheism of Islâm with the purest and best types of Christian thought. As to Hinduism, enthusiasts may be disappointed in Dr. Hall's judgment that, as an organized system, it shows no weakening. "The apparent tolerance which marks the present time must not be mistaken for a decline of Hinduism. . . . It is true that in student circles the study of the physical sciences and the influences of Western culture are undermining Hindu orthodoxy. . . . But the student circle represents only a small fraction of the Hindu population." On the other hand, the influence of Christianity grows from day to day; its converts multiply in a ratio shown by no other religion. To the question, "Have you found that educated Hindus and Mohammedans have been confused by the so-called 'Higher Criticism,'" Dr. Hall replied that he had met with no trace of this kind among educated Indians. "I have been asked many thoughtful questions concerning the progress of the critical study of Holy Scripture, and I have been gratified to note the apparently widespread opinion that critical study is not only a privilege but a duty." Regarding the relative value of Christian work, Dr. Hall said that, considering the numerical proportion, he felt the efficiency of Christian effort among the educated classes to be relatively equal to its power over the illiterate. He was sure that the most encouraging of all aspects of Indian missions, however, were the boarding-school and help-for-famine-children features. As an institution for the development in Eastern society of a new type of manhood and womanhood the boarding-schools may be the salvation of Indian social life. Closely related with them is the wonderful opportunity given to missions in the army of famine children now enjoying protection and education in the mission compounds.

> These orphans, whose parents perished in the famine, have been rescued from starvation or from a survival that was worse than death by the Christlike work of missionaries. . . . They are true Indian children, living in ways suited to Indian life; they are not being transformed into poor imitations of children of the West. But they are Indian children unconsciously assimilating he best qualities of the Western spirit. Twenty years hence these tens of thousands of youths shall . . . become a tremendous element in the transformation of India.

Dr. Hall has traveled from one end of India to the other; he has visited missions in every Presidency, representing American and British efforts, and reports that his expectations have been more than realized, and that the result of his observations is an increased respect for missionaries and an increased admiration for their work.

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The New President of the American Bible Society

Last week, at the Stated Meeting of the Board of Managers of the American Bible Society, the chair was taken by the new President, Dr. Daniel Coit Gilman, late President of the Johns Hopkins University, and now President of the Carnegie Institution. In expressing appreciation of his new privilege, Dr. Gilman referred to his intimacy with the Bible Society since childhood, especially during the last thirty years, the period of the secretaryship of his brother, the late Rev. Edward W. Gilman, D.D. The new President emphasized three points as prominent in his own thought: (1) The emphasis which is always being put by the Society upon the Authorized Version as the precious heirloom of English-speaking peoples; (2) the world-wide character of the Society's work; and (3) the union of Christian men and women in its service. We may add that the American Bible Society has been constantly

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enlarging its field of usefulness, seizing especially the recent openings in China and in the Philippine Islands. In the first country the demand for the Scriptures is unprecedented, and hence we note with satisfaction the approaching completion by Bishop Schereschewsky of his arduous task of twelve years in translating the Scriptures into Wenli, a dialect read anywhere in the Empire. Furthermore, the Gospels have been revised in the Mandarin dalect. In the Philippines the importance of giving the Bible to the people in their native dialects is emphasized by the fact that ninety-five per cent. of the population cannot read Spanish. The Gospels and the Acts have now been translated into the Pampanga dialect, and translations are in progress into the dialects called Visayan de Iloilo and Visayan de Cebu. The total circulation for one year in the islands, according to the last report, was nearly fifty-three thousand volumes, a notable record in view of ecclesiastical opposition, the comparatively small number of men employed, and the great inconveniences and dangers of travel.

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Dr. Wayland's Retirement

The formal retirement of Dr. Francis Wayland from the position of Dean of Yale Law School marks the end of thirty years of service characterized throughout by profound personal interest, by incessant work to build up the school, and by ever-widening appreciation. Dr. Wayland became instructor in the Law School in 1871, was advanced to full professorship a year later, and in 1873 became Dean. No sooner had he accepted this position than he made a vigorous endeavor to enlarge the equipment and develop the resources of the Law School. He promptly raised the sum of $25,000 for the enlargement of the law library; the school was reorganized; courses of study were rearranged and largely increased; the faculty was enlarged to include a number of new instructors and lecturers; larger accommodations were secured for the school; and its place and rank in the judgment of the country at large greatly advanced. The establishment of a post-graduate course of two years, with a degree of Master of Laws and Doctor of Civil Law, was one feature of the new programme laid down by the Dean. Twelve years ago the Law School had again outgrown its accommodations. The Corporation of the University provided a piece of ground near the campus, and the law faculty set about raising the amount necessary for the erection of a suitable building. Into this work Dr. Wayland put an immense amount of time and energy, with the result of securing the dignified and extremely convenient building in which the Law School is now lodged. When Dr. Wayland became Dean, the school had about ten pupils and was practically without a faculty, without a library, without permanent quarters, and without endowment; it has now nearly three hundred students, a faculty of about forty professors, instructors, and lecturers, an excellent legal library, and it is admirably housed. The work has been well done; and Dr. Wayland will be followed in his retirement by the affection and grateful remembrance of a host of graduates and of a still larger company of friends.

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A State Farm for Women

At the request of the Women's Prison Association of New York City, an act to establish a State Farm for Women has been introduced into the New York Legislature. The object is to provide a reformatory to which women "repeaters" from any part of the State may be sentenced for from one to five years. Under our present absurd system, for minor offenses "repeaters" are sentenced over and over again for short terms, varying from ten days to a month. Such sentences serve none of the supposed purposes of punishment. They have no deterrent effect either on the person sentenced or on other persons of similar character. They serve, of course, no purpose of reformation. In most cases they tend rather to confirm in a life of vagrancy and often of vice, and in many cases they practically sentence to a life of vagrancy and crime young girls who, under a different treatment, might be recovered to a life of industry and virtue. The expense of this absurd system is one of the least of the objections to it, but it is an objection which the taxpayer might be expected to recognize. A statement issued by the Women's Prison Association estimates

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that the arrest of over two thousand women (in Kings County alone), each of whom acknowledged from five to two hundred previous arrests, involved an expenditure to the State of $103,800. If the same women were arrested once, and sent to the proposed farm, the cost would be $26,148. The act provides for the appropriation of $100,000 to provide the proposed farm, which would give to the inmates healthful and out-of-door employment in dairy, farm, and garden work. The promoters of this movement expect, though possibly in this they are a little optimistic, that the farm will be practically self-supporting. Certainly the expense to the taxpayers would be very much less than the present futile and extravagant method. In this beginning of the twentieth century no punitive system should be allowed which has not for its definite purpose well-considered plans for the reformation of the offender.

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A Jewish Sunday-School

A recent visit to the Sunday-school, or, as it is called, the "School for Religious Instruction," of the children of Temple Emanu-El in Fifth Avenue, New York, found the two things which the Religious Educational Association recently formed at Chicago designs to promote in the churches; viz., a high ideal of religious education, and, pursuant thereto, a thoroughly organized system of instruction. The ideal being to ground and train every Jewish child in the faith and doctrine of the Old Testament, the school is organized in six grades above the kindergarten department. An annex to it is an optional class in Hebrew on Saturday mornings. The lowest grade begins with children of nine years, and the highest grade is followed by the confirmation class for pupils in their fifteenth year. The six years' course is as follows: 1. The Patriarchs; 2. The Making of the Nation; 3. The Making of the Kingdom; 4. The Purification of the Nation; 5. The Dispersion; 6. The Middle Age and Modern Judaism. The topics of instruction in each year's course are in three lines—historical, religious, and ethical, except in the two highest grades, where literary topics take the place of ethical. The work is done in twelve class-rooms, for boys and girls apart. In these rooms, fitted up like those of a public school, an hour and a half is given to the lesson, after which all repair to the assembly-room for the closing exercises, occupying half an hour. An interesting part of these, besides devotional services for which there is a special manual, is the "Bright Side," or charitable service. It is announced that some poor child is in need; the name and the need are specified on a card. Some pupil volunteers to supply the need, and comes forward to take the card, which will be returned on a later day with an indorsement stating that the need has been supplied. A number of these cards are taken every Sunday, no names being mentioned. After the two hours spent in the school comes the morning service in the Temple for an hour and more, and some of the children attend this also. The twelve gentlemen and ladies serving as teachers are all college graduates, some with post-graduate degrees, and receive salaries varying from $100 to $300 a year; this with a view to secure regular service and responsibility to the School Committee of ten. The Principal, as overseer of their work, is also salaried, and the minister holds charge as Superintendent. Teachers' conferences are held fortnightly, at which papers relating to the work are presented and discussed. A post-graduate class completes the organization, and is served by eminent scholars, Jewish and Christian, in lectures upon Biblical subjects. The observable points of contrast with the church Sunday-school are (1) longer time, (2) larger expense, (3) more thorough work. Medals are awarded to the two pupils who pass the best written competitive examinations at the end of the school year. The church may learn something from the synagogue in the religious training of children. It would often be better to spend on the Sunday-school a part of what is spent on the choir. It would also be better for the Christian to imitate the Jew in teaching the post-Biblical as well as the Biblical history of his religion. A point of supreme importance, the connection of the home with the instruction given in the school, receives large emphasis in the year-book of the school, which supplies, with other helps, forms for children to use

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in morning and evening prayer, and for grace before meals, now said to be going out of use in Christian families.

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The Easter Vision

Sight he had, but not vision. The things about him stood out with the utmost distinctness; every line was sharply defined, every feature and shape distinctly limned. So accustomed was he to entire accuracy of perception, to perfect exactness of knowledge, that he was impatient of any blur in another's sight, any uncertainty in another's report or account of things. Confidence in his own judgment had become second nature with him; he acted as one who could make no mistakes. And this was the impression others received from him. All men spoke of his clearness of judgment; of the vigor and decision of his nature; of the weight and authority of his character. He was, in a word, the master of his world.

But it was significant that, while men went to him for advice in all practical matters, no man ever sought his counsel in any moral confusion or uncertainty; no man struggling to his feet from the mire in which he had slipped ever turned to him for help; no man compassed about with sorrow and in the presence of the supreme experiences of life ever so much as thought of him. Exact, trustworthy, keen, truthful, the man of clear sight touched his fellows only in the world of things; when the fortunes of the soul were in the balance, he neither saw nor felt nor understood.

To him all these intangible interests were as if they were not. He managed his acres with perfect judgment, but he could not see the landscape which enveloped them; he saw the little section of world in which he worked, but the universe was invisible to him. In his sight men were born, grew into childhood and youth, passed on into manhood, did their work, died and vanished from sight, and that was the end. He saw the outlines of their character with marvelous clearness; he knew where they were efficient and where they were weak; he judged with exactness of their value for practical service; but of their inner experience, of their spiritual struggles, of the forces and conflicts which give character its quality and life its meaning, he knew nothing. He was a master of the knowledge of things, but no ray of that wisdom which gives a man understanding of life ever penetrated the central darkness of his mind. He had sight, but he was without vision.

Now, all the wealth of this man's nature was lavished on one whom he loved not blindly but instinctively—with the passion of the heart which gropes after those things that it needs without knowing that it needs them. In this woman's eyes the man who loved her saw, without seeing, the reflection of that heaven which was beyond his sight; and in her nature he felt, without understanding, the play and stir of those spiritual impulses and forces which slowly fashion in a mortal frame an immortal spirit; and in her life he was aware of a wealth of tenderness, of devotion, of self-surrender, which he could neither measure nor compute. And she became as his own soul; for she was vision to him, and in her the mystery and blessedness of life was present though never revealed.

This woman died, and the man's heart broke within him, and the world of sight lay in ruins about him; for he saw nothing save the beautiful garment which the spirit had laid aside; and that, too, was put out of his sight. He was in a prison of hopeless misery; and many tried to speak to him, but he could not understand them for the thickness of the walls which surrounded him; and many strove to release him, but he could not be freed, for he had locked the great doors from within.

In the darkness the man no longer saw the old familiar things, and became as one blind; groping for the accustomed places of rest and finding them not, for the sweet ways and usages of love and missing them. His outstretched hands touched nothing, and his passionate longings returned upon themselves and turned to deepest pain; and in his solitude and desolation nothing abode with him save memory.

For a time he was as one dead, but one dear memory kept companionship with him; and in the silence and darkness

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one image was always in his thought. As the days went by, that image seemed to fill his soul, and grew more real, and touched the hidden springs of life within him, and his heart grew tender under the spell of the great love with which he lived alone in a night in which the earth seemed to have vanished.

As his love deepened, a glimmer of hope began to suffuse the night, like a faint radiance from a light beyond the horizon, and delicate tendrils began to climb out of his heart toward that light; and there came a breath of something surpassingly sweet, like a fragrance from invisible gardens.

And the spirit of the man softened and stirred, and he lifted his face, and the dim outlines of a new world slowly disclosed themselves. As he looked with wonder and awe and the yearning of a child stretching out its hands toward the light, this world became more distinct, and spread around him in a beauty such as he had never so much as dreamed of before. There were familiar objects in that world, but they were no longer hard and rigid; the outlines were lost in vaster designs and were tender with new and deeper meanings; the familiar acres were folded in a vaster landscape, whose far horizons seemed to recede into luminous distances suffused with a light that streamed from the heart of things, and enveloped them in a splendor and beauty which broke out of them like a mighty flood of life.

The man went abroad once more with the heart of a child, and looked up to the heavens that had grown infinitely tender and benignant, and across the landscape that glowed and bloomed about his feet; for love had unsealed his eyes, and the power of sight had passed on into vision. And as he walked he was not alone, for one walked beside him whose presence was peace and whose companionship brought faith and trust and rest. The perishing world which he had once seen had widened to become the imperishable world which love builded in the far beginning, and which love enriches and enlarges and makes more beautiful with the coming of every soul that enters into it through the gates of birth and of death, for both are the gates of life.

And as he looked, behold, the places where the dead lay were blossoming fields; for in all the reach and being of the universe there was no death. Through all things streamed the mighty tides of life, and in the range of his vision the barren places broke into bloom, and far as his eager spirit traveled there were the stirrings and strivings of tender and delicate and mysterious things growing in strength and beauty. And there was no more night; for in the darkness, as in the light, infinite love watched and waited and cherished all things in its immortal hands; and nothing was forgotten or lost. And he saw the universe traversed by a countless host to whom sight had become vision; full of the repose of a great freedom and the deep joy of perfect strength fitted to imperishable ends. And in that multitude he became aware of those who had laid aside all care and sorrow and entered into the fullness of life; and one moved near him—no longer a memory, but a visible presence—who had vanished in the darkness of his great sorrow; who had gone out of his sight to live henceforth stainless, radiant, and immortal in his vision; no longer hidden behind the veil which she had worn in the days before the revelation, but shining without blur or dimness or shadow upon the beauty of her unclouded spirit. And after all the years of his love he knew that for the first time he saw her as she was.

And the air was soft about him, and the fragrance of the early flowers was borne to him; and like a far music he heard the bells of Easter ringing above the churchyard.

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Extemporaneous Creed-Making

A number of clergymen of the Protestant Episcopal Church of America have united in a protest against Dr. William S. Rainsford for supposed heretical utterances of his in a series of Lenten addresses recently delivered before the St. Andrew's Brotherhood in Philadelphia. They have in their protest embodied a statement of faith in what we assume to be, in their judgment, an adequate standard for the measurement of the doctrinal views of all clergymen of the Church, since they make it the standard by which to judge Dr.

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Rainsford's orthodoxy. What authority they possess to substitute any other standard than that which is accepted by the priest in the service by which he is consecrated to his office, we do not know. To one not assuming to be an expert in the Episcopal canon law, this standard would appear to be simply the Holy Scriptures—whose infallibility and inerrancy are not affirmed—and especially and pre-eminently the "Doctrine and Sacraments and the Discipline of Christ as the Lord hath commanded and as this Church hath received the same." Perhaps Dr. Rainsford's critics may consider that "as this Church hath received the same" qualifies and determines the preceding words, "As the Lord hath commanded." We should ourselves give to the words a different meaning, and understand that it is the commands of Christ, not the traditions of the Church, that the priest accepts as alone binding on his conscience. Perhaps these clergymen think their statement is an adequate and unquestionable summary of those doctrines and that discipline. It reads as follows:

> We the undersigned, members of both the great historical schools of the Church, do solemnly declare, as in duty bound, that the great doctrines of the Gospel and of the Creed—namely, the Conception of our Lord Jesus Christ by the Holy Ghost and his birth of the Virgin Mary; the fall of man into sin and under the dominion of death; the redemption by our Lord Jesus Christ, who made upon the cross a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world, without which we should be helpless; and who became thereby and by his intercession for us in heaven a Priest forever, our only Advocate with the Father, and the propitiation for our sins, the One Mediator between God and man—are the very truths of God. And further, so far from considering that the Bible is misleading and full of errors, we believe the Holy Scriptures of the Old and New Testaments to be the Word of God.

If this statement is intended to be taken as a comprehensive and adequate embodiment of Christian doctrine—and this would appear upon its face to be its significance—it seems to us as defective for essentials which it lacks as for non-essentials which it contains. It says nothing about the Sacraments, nothing about the Church, nothing about the life of Christ, on which is founded his one command, "Follow me," nothing about his teaching, which he declared to be spirit and life, nothing about his resurrection, on which historically the Church is founded. On the other hand, it treats as among the essentials his miraculous birth, to which he never referred and which is never referred to in the Book of Acts or in the Epistles; the fall of man, which is never referred to by Christ and is referred to by Paul only incidentally and parenthetically; certain theological phrases such as "oblation" and "satisfaction," which do not appear in the New Testament at all; and, finally, it avers the Scriptures to be, what the Scriptures never declare themselves to be, "the Word of God," a phrase which the Bible reserves to designate the Christ himself. We do not know the history of this extraordinary modern syllabus of doctrine; but we suspect that some Episcopal clergyman sketched it off at a sitting to express the faith of the Church, much as Congregational clergymen are accustomed to sketch at a sitting a liturgy to be the expression of its worship—and with results in nowise superior.

The address of Dr. Rainsford which gave rise to this extraordinary extemporaneous standard of Christian doctrine was not reported in full. The clergy who have signed the criticism of their brother minister have done so on the strength of a newspaper report which they have done nothing to verify. They have shown as childlike and innocent a faith in an unknown reporter as they have a celerity to suspect an honored brother clergyman. Neither the notorious inexactitude of newspaper reports of religious addresses, nor the eminent Christian character and service of Dr. Rainsford, count for anything with his eager accusers.

To the council of the primitive Church at Jerusalem the fruits of Paul's ministry were sufficient evidence that his ministry was approved of God; to the modern heresy-hunter the fruits of a Christian minister signify nothing. For twenty years Dr. Rainsford has been preaching the Gospel in this city, with a fruitage which it is given to very few ministers of Christ in any Church to enjoy. Measured by this very modern creed he may be a heretic; we do not know. But of his candor and courage no one who knows him

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has ever entertained a doubt, and we venture to say, from personal and somewhat intimate acquaintance with him, that, whatever he may think of the new creed so extemporaneously framed and so suddenly issued by this self-constituted council, there is no article in the accepted creeds of the Episcopal Church that he does not heartily and sincerely accept, and that the mediatorial work of Christ, which some of his critics have said he denies, is at once the foundation and the inspiration of his ministry.

❀

Prohibition or Temperance—Which?

Our paragraph congratulating the State of Vermont on its action in abolishing prohibition has brought us a number of letters, some of indorsement, some of protest. We give a considerable space to these letters, especially to those of protest. We have also asked Mr. Stewart, one of the ablest representatives of the prohibition movement, to give to our readers the argument in favor of prohibition, which he does in this issue of The Outlook. We here attempt no reply to that argument, or to the protestants whose letters we publish. We simply restate our own position, that our readers may understand the issue as it is presented by advocate and opponent. We may, however, add that neither Mr. Stewart's article nor the letters of the protestants have changed our opinion. We hope that the day is not far distant when Maine, Kansas, and North Dakota will follow the example of Vermont and New Hampshire and abandon the prohibition policy.

There is no question between the prohibitionist and the anti-prohibitionist as to the evils of intemperance. It is hardly possible to overstate them. The question is, How can they best be counteracted? Mohammed believed that the best way to counteract them was by prohibiting to his followers all use of wine. Prohibition is one of the cardinal laws of Mohammedanism; total abstinence is not only commended as a virtue, but commanded as a duty. Christ pursued a different method. He condemned drunkenness, but he did not forbid the use of wine. On the contrary, he drank it himself, made it on one occasion by a miracle, and commended it to his followers in the sacred Supper by which he asked them to commemorate him after he had died. This could not have been because he was indifferent to the evils of intemperance. It was because he thought there was a better way to counteract those evils than the way of prohibition.

That better way is the development of the whole man; such a development that the man will bring all his appetites, passions, and powers under the control of his higher nature. It is by imparting to the individual the power of self-control—of the appetite but no less of the temper, of the palate but no less of the tongue. It is by teaching the individual to see that the body is made to be the servant of the spirit, and by endowing the spirit with such power as will keep the body in subjection. Mohammedanism seeks to keep man innocent by shutting him off from temptation; Christianity seeks to make man virtuous by inspiring in him power to overcome temptation. Prohibition does not prohibit very well in Turkey, but it is probably more effectual in Constantinople than in Portland; it is certainly more effectual than in Bangor. And yet, after centuries of prohibition, required by religion and enforced by law, the Turk is more sensual than the Christian. There are more liquor-shops in London and Paris than in Constantinople, but Constantinople is a far more animal city than either London or Paris. The Outlook believes in the Christian method of dealing with intemperance; it does not believe in the Mohammedan method.

Mr. Stewart asks, Why not prohibit the sale of liquor as we prohibit stealing? The answer is that all stealing is a crime, and all sale of liquor is not a crime. Stealing violates the right of property, and that is one of those primary rights which government is instituted to protect. Selling wine or beer to a man who wishes to purchase wine or beer does not violate a primary right which government is instituted to protect. It is a right of the citizen not to have his property taken from him by violence or fraud; it is not his right not to have a bottle of wine or beer offered to him if he wishes it. We

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do not doubt the right of the community to regulate and restrict the liquor traffic. It has the right to regulate and restrict any traffic that is extra-hazardous to the community; and the liquor traffic is extra-hazardous. There is the same justification for putting restraint upon the sale of liquor that there is for putting restraint upon the sale of gunpowder, dynamite, and the more deadly poisons. We do not doubt that the community has a personal character and a quasi-personal will of its own, and that it has a right, in the exercise of that will, to decide that it will have no open saloons. But the local community, the one which the saloon is by some supposed to benefit and by others supposed to injure, is the community to exercise this right of decision. The saloon in New York City neither benefits nor injures, except very indirectly, the people of Buffalo; therefore the people of Buffalo are not to decide whether the people of New York City shall have saloons.

It may not be altogether easy to define with exactitude what are the boundaries of a local community. But it is easy to state the principle, and it is a principle not impossible to apply. State prohibition is the act of one community imposing its will on another community. It cannot be enforced, because it ought not to be enforced. Local option is the act of the community in the exercise of its own will. It is a corporate act of self-control. Where there is a will there is a way; but when a law prohibiting the sale of liquor in the cities is carried by the votes of the rural districts, there is no will in the cities against the saloon, and therefore there is no way to close them. If we had the influence, we would persuade all men to remain out of the saloons; but if we had the power, we would not compel any man to remain out; just as we would persuade all men to go to church, but would not compel any. So, if we had the influence, we would persuade every local community to close its saloons; but, if we had the power, we would not close the saloons in any community against its will. The intelligent reader hardly needs to be told that we speak of sane men of mature age and in normal communities. We affirm the right and duty of teachers, in many cases, to prohibit wine and cigars to their pupils, and to require the attendance of their pupils on church services.

He who is inclined to believe in prohibition may reasonably ask us what alternative remedy we have to propose. Our answer shall not be wanting. The liquor traffic imposes heavy financial burdens on the community. We would, by a tax, transfer as much of these burdens as possible from the community which now bears them to the liquor traffic which produces them. This is the basis of the demand for high license. It is not a contrivance for making the community share the profits of the liquor traffic; it is a contrivance for making the liquor traffic share the losses which it inflicts on the community. We would give to every township, and in the larger cities to every election district, a right to vote on the question, Saloon or no saloon. In some States, perhaps eventually in all, we would have the State assume the exclusive right to manufacture and sell liquor, and so take away the incentive of private profit to push the sale. We would prohibit the Sunday sale in some communities and restrict it in others.

But we place no great reliance on these or any other legal restrictions. The most that law can do is to make vice difficult and virtue easy. Vice must be overcome and virtue promoted by other means. We would depend less upon force and more upon persuasion, less upon law and more upon influence, less upon restrictions and prohibitions of the traffic and more upon the moral and spiritual development of the community. We would rather make one man temperate by influence than ten men total abstainers by compulsion; we would rather develop in one man the power of self-control than control a dozen who could not or would not control themselves. It is to the moral and spiritual development of the individual that the temperance progress made during the nineteenth century is chiefly due. The progress is far more a result of changes in men than of changes in legislation. No man who reads Lecky's account of the drunkenness which prevailed in England in the eighteenth century, or the incidental pictures of the social habits of New England in the same century afforded by American biography, can doubt that such progress has been made. Drinking is more common in

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America than it was half a century ago, but drunkenness is less common. Our ultimate remedy for the evils of intemperance, then, is making temperate men. And men are temperate, not when either their food or their drink is regulated for them by law, but when they have acquired the intelligence and the power to regulate both for themselves.

❀

Settlement Work

The valuable statistics recently presented at Albany throwing light on proposed child labor legislation in New York State were the fruits of Settlement work in the metropolis. Neighborhood workers in all parts of the city collected information concerning child labor in factories, stores, homes, and on the streets. In the neighborhood ministered to by the University Settlement, the Nurses' Settlement, the College Settlement, and the Educational Alliance, the blocks are packed with Italians, Russians, Rumanians, and Hungarians, and child labor is found both in the sweat-shops indoors and in the occupations of boot-blacking and selling papers out-of-doors. This district has long been known as the most picturesque and pathetic of all the congested quarters; but the city offers other quarters where thorough settlement work has long been a necessity. Gordon House on Eighth Avenue, and the Union Settlement in East One Hundred and Fourth Street, also minister to populations large, crowded, poor, needy, and ill supplied with educational and remedial agencies. The Union Settlement, for instance, furnishes, with one exception, the only kindergarten in an Assembly District with sixty thousand people; and the library of the Union Settlement is the only free library in a district far larger. The library at the University Settlement is now so influential an institution that its circulation amounts to 75,000 books per year; while its public baths minister to nearly eight hundred people on the warmest days. The East Side branch of the Provident Loan Society, located at the University Settlement, has become so successful that over sixty thousand pledges have been left with it in a single year.

These are but a few instances showing the need for help and the avidity with which it is welcomed. By increasing their size many of the settlements have also increased their ability to work and the range of their influence. Concentration and resultant economies are evident. At the same time there has arisen in the minds of some observers a feeling that the aims of the founders of settlement work were not being realized by so much combination and enlargement; that the personal, intimate, family influence was, to a certain extent, being lost in the institutional idea.

The head worker of the Union Settlement, to which reference has already been made, thus began his labors:

> Our first duty seemed to be to get acquainted with our neighborhood and our neighbors. We began with the janitor's family and one or two other families in No. 202 and the children of the block. . . . As we went about we made friends with the groups of boys playing ball, often taking part with them. The children called each of us "the doctor." After a short time one of the fathers of the children called to see the "doctor," of whom he had heard, to ask him to become chairman of the local branch of the City Vigilance League, which was languishing for lack of a head. Thus the men's work was started, the League being merged into the Club. In this simple, unpretentious way the work began. The head worker and his associate had no preconceived scheme of social reorganization to impose upon their neighbors. It was their desire merely to live their lives as good neighbors, and to let the needs and opportunities determine the lines of effort.

This may be accomplished, however, by the large settlement also. As Mr. Robert Woods, head worker at the South End House, Boston, justly says, the question is not as to whether settlements shall grow large or not, but as to *how* they shall grow large. His own institution has as much of a force and as large a plant as the New York University Settlement; but it is decentralized: in this way, many think, a neighborhood may be more thoroughly leavened, since, first, different social grades are reached from different points of attack, and, secondly, the neighborhood itself in its inherent interests is made a social unit and not the artificial congeries of interests which are developed, ready-made, by the settlement. Mr. Woods has striven to give the institutional growth of his work the form of public institutions; meanwhile, the resident houses remain in their simplicity,

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One of these public institutions, for instance, is the protected "South Bay Union," a neighborhood town hall. The building forms a quadrangle, and incloses a garden plot which in the hot days and close evenings of summer makes a quiet bit of greenery in the city wilderness. The building itself is for men's workshops, reading and club rooms, women's noonday rest and coffee rooms, and children's industrial schools and kindergartens, besides the hall proper.

In New York and Chicago, however, there are greater alternating stretches of dismalness than in Boston, and it seems necessary in those cities for settlements to grow large, yet even in New York the Boys' Club in Avenue A, which now numbers over six thousand members and has an average nightly attendance of one thousand, shows by its own success the necessity for the personal, intimate relation which has always existed between the workers and the boys. Mr. Tabor, the Superintendent, knows each regular member by his first name, and devotes his whole time to personal relations with them, playing football and baseball and enjoying track athletics with them, attending to their many indoor clubs, and to the employment bureau. The membership and attendance show what may be obtained by constant, actual work, which does not include the collection of statistics, the writing of pamphlets, and the attending of conferences.

But these latter activities are also necessary. Dr. Blaustein, Superintendent of the Jewish "Educational Alliance," thinks, as do most experienced critics, that the work of large settlements depends upon the kind and number of workers. If the administrative work is attended to by a special staff, the social workers may then personally be in touch with the people of the settlement, even if the latter come in large numbers. In many neighborhoods of a congested city quarter the great need is one large neighborhood enterprise, to which people of various races, creeds, and language shall come, overstepping the divisions which ordinarily keep them apart. "Smaller neighborhoods cannot be compared in this respect with large ones," says Miss Jane Addams, of Hull House, Chicago. "The need of the latter seems to be for a group of university men to reproduce in the slums, not so much the individual home of neighborly relation as a relation expressed from a center, in which men are held together by devotion to the impersonal, the uncommercial, the historical, and the large in life." These latter appear in the buildings of some settlements as well as in their activities. A tenement-house community is, according to Miss Addams, apt to put too much stress upon the personal, the petty, the little differences between different men—as, indeed, we all do. The settlement is an attempt to select the permanent and the typical out of the confusion of the accidental, and, of course, some of this work is best done in the large. While any institutional spirit of dryness and indifference is deprecated by all true workers, it may be found in the individual or a small group as easily as in a large one. The experience of Miss Addams leads her to think that "the larger group living together may more easily be kept generous-hearted and open-minded by the very give-and-take among themselves as well as between them and their neighbors." This is also the opinion of Mr. Robert Hunter, head worker of the University Settlement Society, New York City. Writing to The Outlook on this subject, he says: "Every American influence, good or bad—the saloon and school, the gutter and the art gallery, the Bowery dime museum and the opera—interferes with the ideal of the family—that is, in considering the families of immigrants in a congested community. But the settlement is an institution to which fathers, mothers, and children go. The parents come to see their children at play, to see them at their dances, to meet with their children's friends socially." Mr. Hunter adds: "So far as I know, the settlement is the only social movement which endeavors to keep alive a family-loyalty in the heart of the child."

In this growing work there is need, we think, both for the personal, family, house-to house endeavor and for the large, concentrated, institutional endeavor. Small families must live in neglected districts to do in a neighborly way what cannot be done in a larger way; but the small settlement cannot meet the entire need in tenement districts where multitudes of people have homes in which every room is a bedroom.

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The large settlement building becomes the parlor, play-room, study-room, music-room of the neighborhood. It supplements the home. In the rich districts of a great city there is a parlor, music-room, nursery, for each individual family; the large settlement makes just this adjunct to the home for the whole neighborhood, supplying it as the small settlements cannot do.

The fundamental lesson for every one, after all, is that, whether in the family or the institutional endeavor, men and women ought to try to do what they can to *live with* the poor, as well as work for them. Only by combined living and working can there come a true and adequate sense of the rights and claims of others, a realization of what democracy should mean.

The Impressions of a Careless Traveler

XIV.

May 28.

WE arrived at Florence Monday afternoon. Yesterday and today I have spent in the Pitti and Uffizi Galleries, which are really one gallery—at least one can pass from one to the other through a long, covered passageway across the Arno, one gallery being on one bank, the other on the other bank. I have brought away with me only a confused mass of impressions which it is impossible for me to analyze or disentangle. I could not see the pictures for their multitude. Florence is to me more confusing than Rome; perhaps because the interest of Rome is historical and I have studied history, and the interest of Florence is artistic and I have not studied art. I suppose if each picture were hung in a single line there would be, literally, something like a score of miles of them; hung as they are, close together and one row above another, there must be several miles. I wandered through a part of the rooms stopping to look at special pictures which for any reason impressed me; but each picture has expelled its predecessor from my mind or overlaid it, producing a confused impression like that of two photographs on the same film. Then I must confess to myself—I should hardly dare to confess it to any one else—that the uniformity of the themes treated by the various artists wearied me. There was a continual succession of Gospel scenes—the Nativity, the Madonna and Child, the Holy Family, Gethsemane, the Crucifixion, the Descent from the Cross, over and over again. To B—— they were Giottos and Bellinis and Titians and Raphaels; each was noteworthy principally, not as the interpretation of a theme, but as the interpretation of the master. So she saw infinite variety of treatment, while I was oppressed with the monotony of the subjects. I longed for a simple landscape by Corot, or a soldier by Meissonier, or a group of cattle by Rosa Bonheur, or a dog by Landseer, or even a moralizing picture by Hogarth, or a parabolic one by Watts. If I were to hear the Messiah Monday night, and Mozart's Twelfth Mass Tuesday night, and Haydn's Creation Wednesday night, and Bach's Passion Music Thursday night, and Palestrina's—what did Palestrina write?—Friday night, by Saturday night I am sure I should want a comic chorus from Sullivan or a waltz from Strauss. If one is a fairly quick observer and a moderately rapid walker, he can see the Uffizi and Pitti Galleries in two days; but unless he is an artist he cannot see the pictures in either gallery, or, indeed, scarcely any of them, in two days; for that he ought to have at least two weeks.

May 29.

I have had a long talk with an art critic whom I have met at our pension. I could not in the least give her my point of view—that of a mere casual spectator of pictures who is ignorant of art—and I am not sure that I got hers; but at least I classified my own ideas in the endeavor to give them to her. They were foggy before; I will try to fasten them here while they remain clearly defined.

Art appears to me to be one method of giving outward expression to an inward life; philosophy is another method; liter-

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ature a third; music a fourth, and so on. The expert is always interested in the manner in which that life is expressed. If he is a musician, he knows the motifs in the opera, recognizes the fugue in the oratorio, delights in the interweaving of the melodies in the canon; if he is a littérateur, he discerns the structure of the novel, perceives the artistic development of the oration, delights in the rhythmical pulse-beats of the poem; if he is a logician, the process by which the philosopher reaches the conclusion interests him, and he rejoices in the strength of the links in the argument as an iron-worker might in those of a chain; if he is an artist, what impresses him is the composition, the tone, the color harmony, and these are equally a delight to him whether the picture is a landscape, or a portrait, or a crucifixion. But the non-expert does not see, or cares little, for these elements; what interests him is the life expressed, not the method of the expression.

The other day in Rome B—— and I were standing before Titian's "Sacred and Profane Love." Presently a friend came up and began to explain its parabolic meaning, and I was very glad to get the explanation and to learn that the picture was misnamed, that it should rather be called "Juvenile and Mature Love;" but B—— moved away. For this meaning of the picture, in which I was chiefly interested, she did not care, and explanation was an intrusion and a disturbance in her enjoyment of the purely artistic qualities of the painting. No doubt the logic of the philosopher, the rhetoric of the writer, the harmonic skill of the composer, the color skill of the painter, are necessary to produce the effect on the inexpert mind, but they are not what the inexpert mind sees. There are two Madonnas in the Pitti Gallery by Raphael—the Granduca Madonna and the Madonna of the Chair. The former appealed most strongly to B——, the latter to me. I could see, after B—— pointed it out to me, that the colors were not so harmoniously blended in the Madonna of the Chair as in other pictures in the same gallery—the Magdalen of Titian, for example; but five minutes were all I wanted before the Magdalen, while I came back again and again to the Madonna of the Chair; because, as I stood before this picture, the purity of the mother's face, and her protecting arm, and the trustful repose of the child encircled by it, inspired in me a reverence for motherhood such as no philosopher could have inspired by his argument, nor novelist by his story, nor preacher by his sermon, nor even musician and poet combined by their song.

This quality in a picture is what I believe the art critics call "feeling." I think most of us who are not art critics judge pictures by their "feeling." To both the picture brings a message; but the messages are different: to the art critic it speaks of beauty in form and color; to the layman, through beauty of form and color it speaks of something else. If its only message is beauty in form and color, it does not speak to him at all.

May 29.

The Italians have queer ways of celebrating their religious festivals. To-day is *Corpus Christi*, a day which emphasizes the adoration of the body of Christ in the consecrated host. It was celebrated last night by a fine display of fireworks from one of the bridges over the Arno. To-day the celebration was continued by a spectacular representation, in one of the public squares of the city, of the ancient chariot races. The chariots were made in the similitude of the Roman chariots, with one important variation—they were four-wheeled—so that practically all danger of an overset was eliminated. They raced three abreast, and the horses were put on the dead run. The sight was interesting and theatrically exciting, but not so exciting as similar chariot races that I have seen in Barnum's show. Barnum engaged in celebrating *Corpus Christi:* to a New England Congregationalist this seemed a trifle incongruous. It was, however, a great occasion and very popular. Seats were erected all around the square, and the scene was witnessed by thousands of spectators. The arrangements as to tickets and seats were admirable.

June 2.

To-morrow we go to Venice. I have not kept up this diary—why? Perhaps because we have been in a pension and it has involved some social duties—or should I call them pleasures?—I will say pleasurable duty. Perhaps because I had few distinct impressions to record. Perhaps I have been too busy in sightseeing and

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too wearied by it to write down my reflections, or even to reflect at all. I have written nothing concerning San Marco, with its frescoes by Fra Angelico, and its cell of Savonarola; nothing of the Duomo and the deservedly famous Baptistry Gates; nothing of the Piazza Signoria, where Savonarola was burnt; nothing of our drive up on to one of the hills adjoining Florence, and of the wonderful view from its top; nothing of our visit to Pisa, and the beauty as well as the strangeness of its Leaning Tower—its strangeness I expected, but its beauty was a surprise to me; nothing of the extraordinary frescoes on the wall of Pisa's Campo Santo—especially that grotesquely materialistic one of the "Last Judgment." It was interesting to note that even in that olden time the artist depicted a priest or two as sent down to be burnt by theatrical-looking demons in hell. Florence even more than Rome needs time. One must be "in residence" to get its educational effects. It is one of the most interesting of cities to visit; it is one of the least satisfactory to "do."

June 3.

We have stopped at Bologna for the night on our road to Venice, and have gotten into the most interesting hotel I have yet seen. The dinner is served in an open courtyard around which the hotel—an old palace, I believe—is built. To-night while we were eating our dinner we were rather startled by seeing a coach and pair drive into our dining-room and a gentleman alight; he had come to the hotel to dine. It is this sort of thing which makes foreign travel always interesting; though I might not like such an interruption as a regular feature of the dinner hour. To-morrow we shall have an hour to drive about the city before taking the train for Venice.

June 4.

Venice! It did not seem so strange to get into a gondola with our baggage piled up in front and be rowed to our hotel from the railroad station, as it did to meet what I might call drays and carts of all descriptions on the water; for example, a boat labeled "American Express Company" and loaded with express packages of all sorts. This is, not, then, a dream city; it is a real one, where modern business is actually carried on. When we reached the Hotel de Rome, we were all made righteously indignant. I had written that week to ask if the hotel could give us rooms on the Grand Canal; had received reply that it could; and had written by return mail engaging them. When I got to the hotel and got my party in the hall and my baggage on the piazza and my gondolier was paid and dismissed, the manager, with smiling face, remarked that he could not give me rooms on the Canal, but could give me rooms just as good facing on the garden. "You wrote me," I said, "that you could give me rooms on the Canal." "What would you have me do?" he replied, with a deprecatory gesture; "would you have me turn my guests out of their rooms?" "I would have you not write me that you can give me what you cannot give me," was my rejoinder. I was glad to find that the ladies preferred to submit to inconvenience rather than to imposition. I left the Matron and the baggage on the hotel piazza and jumped into another gondola to search for another hotel. Fortunately, we found very satisfactory accommodations next door at the Hotel de Milan, all the more satisfactory for us because some dear friends of ours were also stopping there. I have since seen some acquaintances of ours who were at the Hotel de Rome who were treated in much the same fashion as ourselves, but remained and submitted rather than take the trouble to hunt up rooms elsewhere. I suppose that as long as travelers submit to be thus imposed upon there will continue to be hotel managers who will impose upon them. We have certainly fallen on our feet in coming to the Hotel de Milan. It is small, but very well managed. Our rooms look out on the Grand Canal, and all its ceaseless life is continuously before our eyes; our friends have rooms just above us; there is a pretty little garden about which the hotel is built; the food is excellent; we five have a table to ourselves in the dining-room, and a practical monopoly of a terrace or piazza, with the garden on one side and the Grand Canal on the other, where our after-dinner coffee is served, for no one else seems to have discovered it. I am not going to be a student as at Rome, nor a sightseer as at Florence; I revert to my original attitude of a Careless Traveler, and consecrate my days in Venice to idleness.

L. A.

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Why Prohibitionists Are Undiscouraged

By Oliver W. Stewart

The following article by Mr. Oliver W. Stewart, Chairman of the National Committee of the Prohibition Party, presents in striking form the reason why two hundred thousand conscientious men go to the polls year after year to vote for the prohibition of the liquor traffic, ignoring all the immediate issues to be decided by the pending elections. Mr. Stewart has a personal record in politics that is quite unusual. Despite his official position in the Prohibition party, and despite the rather marked anti-prohibition tendencies of the city of Chicago, Mr. Stewart was recently elected to the Illinois Legislature from his own city, upon an independent ticket. The force of character which won the confidence of the voters in his own district has distinguished his management of the executive affairs of his party. He knows what he wants, and is not to be discouraged in his efforts to get it. In this article in The Outlook he puts strongly the argument that the failure of State prohibitory laws in most of the cities of Maine and Vermont and some of those of North Dakota and Kansas does not prove that National prohibition is unenforceable, because, he says, all of these prohibition States have been able completely to suppress the manufacture of liquor, and illegal saloons in them have obtained their supplies by importing liquor from other States and other countries. If the National Government, he urges, should prohibit the manufacture and importation of liquor, and if it were under the control of a party as devoted to the suppression of the liquor traffic as the Republican party was to the suppression of slavery, the difficulties of enforcement would disappear. We hardly need to say that this sort of suppression seems to us both impracticable and undesirable. That there is, however, a larger number in favor of this position than the dwellers in our large cities commonly suppose is indicated by the recent vote in Canada in favor of the complete suppression of the liquor traffic, and was shown also by the closeness of the recent election in Vermont which resulted in the overthrow of the prohibitory system. In view of this situation it seems a pity that there should not be adopted some means of registering public sentiment upon the restriction or prohibition of the liquor traffic at our yearly elections, without requiring those who believe as Mr. Stewart does to throw away their vote upon all immediate problems in order to register their devotion to a National policy that has no visible chance of success. Such means is available in the political device known as direct legislation. This would allow prohibitionists to remain loyal to their ideals by registering their choice in favor of prohibitory measures, and at the same time would liberate their votes for other political principles. Radical temperance men might therefore well favor the union of all temperance forces in behalf of the principle of direct legislation. The Outlook makes this suggestion, although it dissents from the prohibitory programme and believes that the best legislation in behalf of temperance is coming, and will continue to come, through the increasing adoption of the principle of local option.—THE EDITORS.

IN the politics of the country the prohibitionist stands alone. A few hundred thousand, at the most, vote with him on election day. Nothing daunted, he keeps up the agitation and regularly votes his party ticket. A statement of his reasons for this course, which to many seems singular, may be interesting if not convincing.

Starting with the proposition that drunkenness is harmful and injurious to the individual, to society, and to the State, he assumes that the business of making drunkards is bad. A saloon-keeper may be kind-hearted, he may even prefer that his customers remain sober, yet he is engaged in a bad business, for he takes advantage of the weaknesses and appetites of men to their disadvantage and ruin. To be engaged in such business is wrong.

Governments are instituted, among other reasons, for the purpose of protecting the weak, defenseless, and helpless from the strong, powerful, and greedy. No government can be indifferent to the liquor traffic without stultifying itself. The success of the saloon means the destruction of citizenship, in part at least. Therefore the government must take some action with reference to the saloon business. The first concern of government with respect to any problem is to ascertain what is right. This inquiry must be based upon the fundamental proposition that, whether or not the

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right is easily attained, the effort toward it must be made. With reference to other things this seems to be accepted as true. As to thieves, the question is not, Can the government put an end to all stealing? As to murderers, it is not, Can the government stop all murder? As to counterfeiters, it is not, Can the government prevent counterfeiting so completely as to make our circulating medium absolutely safe? As to all these it is recognized that first we must determine the question of right attitude. Shall the government forbid those things and to the fullest extent of its power punish the violators of its law, or shall it make some bargain or compromise with them? The answer is that the government, to be true to itself, must wage relentless warfare upon the enemies of society who violate its laws, and under no circumstance must it lower its standard to one of compromise or partnership. Consequently our law against stealing stands without any attempt to regulate the thief or to license him. Yet stealing goes on, and, if authorities are to be accepted, increases amazingly. So we contend that our Government must first determine whether the liquor traffic is something to be protected and fostered, or to be outlawed and fought, and that the question of our attitude toward it is to be determined by the principles of everlasting right. How soon we can succeed, or whether we can ever triumph completely, is a matter of secondary consideration. It will be accepted without argument that, if we cannot overthrow the liquor traffic by a righteous fight for a righteous principle, we never will kill it by any kind of compromise.

Following this line of reasoning, the party prohibitionist concludes that the license of the liquor traffic is wrong. Under such plan the government shares in the profits of a bad business, the effect of which is to destroy its citizenship. To assume that the purpose that the government has in accepting a money consideration is to punish the saloon-keeper does not change the fact that a portion of his profit in the business has gone to the government which was under obligation to protect its people rather than to strike hands with their enemy. Under any kind of license system the government gives its consent to the business and takes upon itself an obligation to protect it against any who would assail it, and the monetary consideration is no small part of the arrangement.

License, State control, dispensary, and other plans of the kind have failed. It never was claimed for such plans that they would put an end to drunkenness, and the most enthusiastic never for a moment claimed in support of them that the government would not be a partner in the business and a sharer in the profits. Sometimes it has been asserted that drunkenness has decreased where such plans have been established. This is quite generally given up, however, as to license, which but a few years ago was heralded as the real and final solution of the drink problem. And if it were true, as has not been conclusively proved, that State control or the dispensary reduces drunkenness to a small extent, the fact remains that the government is a partner in and responsible for the business, or so much of it as remains.

The party prohibitionist believes and asserts that no government can hope to find a remedy for the evil of intemperance so long as it is willing by legislation to take upon itself obligations to give any kind of protection to those who are engaged in the manufacture or sale of drink. Prohibition of the manufacture, sale, importation, transportation, and exportation is the only righteous policy for the Government to pursue with reference to the traffic. If necessary to have an amendment to the Federal Constitution to make this plan effective, let us have it. The Constitution has been amended; why may it not be amended again? The way to kill the saloon is not to close it at midnight, when men are turning their steps homeward and patronage would be light if not profitless, but to close the distillery and brewery which supply the drink the saloon sells. In such event saloons would go out of business, not so much because the law required it, as on account of lack of supply of the commodity they propose to sell. It is the height of governmental inconsistency to forbid drunkenness and legalize a saloon, or to forbid a saloon and protect the distillery and brewery by the power of legal enactment. If the business should be fought at all, why not fight it in the distillery as well as the saloon?

Fortunately, sufficient effort has been

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made at this plan to prove its effectiveness. North Dakota, Kansas, and Vermont are among the States which have adopted prohibition of the manufacture of intoxicating beverages. Sometimes it is claimed that the law is a failure in those States, and attention is directed to the fact that liquor is sold secretly if not openly, and that drunkards are to be found in some places. The fact is overlooked, it would perhaps be improper to say willfully suppressed, that those States have not the slightest difficulty in enforcing the law prohibiting the manufacture. No one claims that the business of manufacturing continued in North Dakota after prohibition went into effect. The same is true of Kansas and of other States where any honest effort has been made to prohibit the manufacture and sale.

It is admitted that any liquor sold in these States is brought in from the outside. If the Federal Government put the same policy into effect, by amendment, if need be, it would be as easy to prohibit the sale in other States as it has been in those where the manufacture is suppressed.

Our point of attack is the distillery and brewery. There are only a few thousand of them in the United States, and the greater part of them are small affairs. As a matter of fact, most of the intoxicating liquor in the United States is made by a few large establishments, or at least by establishments under the control of a few men. It is ridiculous to direct our entire agitation toward two hundred and fifty thousand retailers, when a few thousand distillers and brewers hold the key to the situation.

So far, other reformers—and our party prohibitionists have sometimes joined in the effort—have attempted to combat the liquor traffic with Sunday-closing laws, laws prohibiting the sale to habitual drunkards and to minors, and with laws requiring the closing of saloons at certain hours, and have ignored, to a large extent, the fact that the great source of it all was untouched. Some of the efforts directed against the saloon would be humorous if they were not so pitiful. Some good reformers have directed their efforts toward removing all chairs and benches from saloons, as though a chair was a large cause of drunkenness. Others have proposed to take the free lunches out of saloons. Why not leave the lunches and take the whisky out? Do men get drunk on lunches? Others have proposed to remove screens, as though a screen were a cause of intoxication. It has been proposed to take almost everything out of saloons ever known to be in them, except the whisky which produces drunkenness. We are not unmindful of the fact that lunches, benches, chairs, and screens may have some part in the harm which saloons work; but they are incidents, and to direct one's attack against them comes dangerously near tilting at windmills.

The party prohibitionist has helped many good efforts directed against the saloons; but he never loses sight of the fact that the objective point is the manufacture, and after that the importation, exportation, and transportation, of intoxicating beverages. His plan will prove easy because it is sweeping and complete.

Of course it has never been tried with a real prohibition party back of it. At the best it has been tried in a few States with parties unfriendly, and with politicians to enforce it who were mortgaged in advance to the liquor men. Despite all these handicaps, there was so much merit about the plan that it was and is steadily opposed by the liquor men. If there were any doubt as to whether prohibition is the right policy, that doubt would be removed if one would notice that the men engaged in the saloon business fight with determination and with every means in their power any effort to put that policy into effect. They know their worst enemy, and use their utmost endeavors against it.

The plan of the party prohibitionist is scarcely ever objected to. That is to say, the statement of it invariably brings an admission that, once put into effect, it would be final and complete. A government adopting that plan is able to come into court with clean hands. It has no part or lot in the profits of the business. It places the men who are engaged in an effort the result of which must be the ruin and destruction of citizenship, on a plane with thieves and murderers, counterfeiters, and others who are recognized as foes to peace and happiness. A government so armed is ready for a battle with its foes.

It is the rule with those who criticise the Prohibition party never to state its real plan and purpose, which, I presume, is because our friends who write and speak

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about us have not taken time to ascertain what we are trying to do. Ordinarily it is claimed that we propose to make men sober by law; that we expect to cure drunkenness by legal enactment, and so on. The truth is, our contention always has been that prohibition takes the government out of partnership with the business, and is the recognized rule of government with reference to evil things that destroy or interfere with the happiness of the citizen. We have advanced only the well-worn and long-recognized doctrine that it is better to do right than to resort to any kind of compromise or makeshift.

We believe that every citizen owes it to himself to vote for this policy; hence the Prohibition party, organized and in the field with a ticket at every Presidential election, and in most of the States at every State election and even at the local election. This gives the prohibitionist an opportunity to put himself on record by means of his ballot in favor of the policy in which he believes. The plan could not fail; for a prohibition party in power, pledged to the principle of prohibition, led by men who believe in that principle, with officials in office elected as the result of its advocacy, would close every distillery and brewery in the United States. That act would give the beverage liquor traffic a death-blow. Possibly drunkenness would continue in a way. Perhaps it would continue for all time to come; but the government at least would have assumed a right attitude toward it, and with the liquor traffic outlawed we would have a clear field for handling the problem. The key to the solution is prohibition with a prohibition party back of it.

We hold it to be little less than sinful to vote the ticket of a political party which stands for the saloon policy. The Republican and Democratic parties do stand for such policy. Proof is found in the fact that where they are in power, with only occasional exceptions, the saloon is legalized, and enjoys the same protection of law which is granted to the church, the home, and the school. If the policies put into effect by these parties do not determine their attitude, then, of course, there is no way to ascertain what their attitude is. If it be fair ever to hold a party committed to the policy which it has put into effect, then it must be true that the Republican and Democratic parties are in favor of the license and legalization of the saloon.

Since it is true that he who votes a party ticket votes for the things for which the party stands, the one who votes a Republican or Democratic ticket votes for the present saloon policy in effect at the hands of those parties. To vote for such policy the prohibitionist insists is wrong.

The Prohibition party came into existence because there was no hope that either of the old parties would become such. The battle which would be necessary in order to carry the Republican or Democratic party over from the liquor column into the prohibition ranks would rend the party to pieces, and make it impossible for it to become an effective political instrument for a victorious campaign. Great as the problem is of building a new party, it is easy by comparison with the greater effort necessary to renovate and clean up political parties which have enjoyed the spoils of office for years as a result of partnership with the worst and meanest of our citizenship.

No man has any right to assert that a new political party cannot be triumphant in the politics of this country. It has happened in the past. The history of political parties proves that they may be expected to rise and fall, to decay and die, and give way to new organizations. The two dominant parties have lost much of the respect in which they were once held. There is political unrest which may easily result in sending men by millions into a new organization.

The saloon problem will not be settled until it becomes an issue in our politics. Our plan, if it were supported at the ballot-box by the good people who are working for the reform along other lines, would make the question the dominant issue in some campaign of the very near future. Many firmly believe, and with good reason too, that half a million to a million votes cast for the prohibition principle in a Presidential election would compel the attention of politicians and statesmen in a most emphatic and decisive way. Ours is an effort to get the issue before the people, and then to get the people to settle it right by outlawing the distillery, brewery, and the saloon. All that is attempted in present-day measures designed to restrict or regulate the traffic would be accom-

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plished more easily by striking a direct blow as proposed by the Prohibition party.

The vitality and persistence of that party is accounted for by the directness, simplicity, righteousness, and practicability of its plan. The things that have combined to keep the party in existence against overwhelming odds will, we believe, bring that larger support in the near future which will give the question of the saloon the important position in American politics that it deserves.

Prohibition—Pro and Con

We have received a great number of letters on the subject of prohibition, especially in the States of Maine and Vermont. We have not space for all. To make room for as many as possible, we are compelled to condense by omission those that we do print—omitting chiefly repetitions, or philosophical deductions, or rhetorical expansions. We have tried to give to our readers—especially to those who disagree with our positions—the largest possible space and the best possible opportunity for a free and full expression of their opinions.—THE EDITORS.

LAWBREAKING UNDER PROHIBITION

The Rev. C. Julian Tuthill, Secretary of the York Central Association of Ministers, Maine, has conveyed to The Outlook the information that, in view of a recent statement in our columns, the Association unanimously passed resolutions saying that, so far as they knew, they believed that there was not one in ten of the ministers of the State of Maine who was in favor of high license and local option; and that they knew that the proportion was even less in their own county. Mr. Tuthill adds on his own responsibility:

Maine is not free from drinking. The express companies violate our law daily, if not the inter-State law which overrides the State. Brewers and liquor-dealers outside do not hesitate to seek the patronage of even ministers to mail their circulars. A prominent lumber-dealer five miles away has declared that liquor in Maine means an annual loss of a thousand dollars to him. I have seen jugs and beer-boxes while hunting and fishing in woods and by ponds, and have been permitted once to refuse the whisky-flask myself. Liquor is often left by teams in out-of the-way places.

And there is a spirit of lawbreaking among us. Strong prohibitionists support the lawbreaking by patronizing Sunday newspapers. Photograph galleries are open Sundays. Dentists work on that day. Mill-owners are not afraid to set an example in that direction. I do not know of a trout brook around Sanford that I would care to fish on Monday. Many a partridge finished his career last fall on the Lord's Day. We do not plead perfection. But we do press forward toward that goal.

The State is aroused for enforcement as no other State has been. The law is being enforced better and better. At the same time the liquor interests are clamoring for re-submission. What does that mean if not that more liquor would be sold if high license and local option could be brought about? Why should men sink money in a campaign for re-submission if they do not expect to gain more money than it costs? And we do not want any more liquor sold in Maine than is sold at present. We have misery and woe enough. If the good people of a town or city are in the majority, and vote to have no liquor sold within their borders, thus hindering the minority, has not a majority in the State the same right?

The prohibition law of Maine is to her everlasting credit. . . . We do not want our children to pass the open saloon on the way to school and to higher life. . . . We believe in taboo. . . . Why not encourage us to work out the problem of enforcement, which we are doing? No other State in the Union has such a splendid temperance sentiment. This sentiment has been fostered and encouraged by the form which it has taken. The spirit of law-enforcement is taking hold everywhere, and is being applied to other matters than temperance.

ADDITIONAL EVIDENCE

To the Editors of The Outlook:

Sensible people, and men who know the world, as well as those who are conversant with the hypocrisy and *intemperance* of the citizens of Vermont and other prohibition States, will thank you for stating frankly and honestly the facts. I say the *intemperance* of the citizens of the State of Vermont, and I say it advisedly, having had considerable medical experience in that State. It is no more difficult for the student to get his beer in Burlington than it is in New Haven. A traveling man may walk into a bar for his whisky, and, while he is drinking it, hear from the church across the way the strident tones of a woman temperance exhorter thanking God that the women have been strong enough to compel the expulsion of liquor and rumsellers from

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the State of Vermont. To state that the increase of insanity and morbid mental diseases due to alcoholism and other narcotics has been so marked in Vermont as to call for extensive reports from physicians is only repeating what has appeared in many medical journals. The fact that the great market for patent medicines is found in the prohibition States will explain the reason for this increase of alcoholism. That most, if not all, of these "tonics" contain from fifty to seventy per cent. of alcohol, that but few are free from morphine or cocaine, and that these "tonics" are to be found in almost every farmhouse, is well known to the physician. The amount of laudanum, opium, and morphine consumed in the country towns is enormous—conditions not found in towns where a man is allowed to get his glass of beer at noon or a glass of liquor when his work is over.

Baltimore, Md. WILLIAM LEE HOWARD.

DO THESE FIGURES INDICATE A REAL MORAL REFORM?

To the Editors of The Outlook:

. . . "Stimulants in Forensic Medicine," which appeared in "The Medico-Legal Journal" (the official organ of the New York Medico-Legal Society) in its numbers for September and December, 1901, is the report of a paper read before that Society in April, 1901, by Dr. A. P. Grinnell, of Burlington, Vt. Feeling that the use of stimulant in some form is almost universal, and that abstention from alcohol is made up by the use of tea or coffee, or narcotics and other drugs. he began an investigation of drug-consumption in his State. The result was appalling, and was of especial interest to me, as I had years ago observed that among the most ardent workers for "prohibition" were people who saturated themselves with strongest tea, coffee, and tobacco, or who were perpetually using Jamaica ginger, or "pain-killer," and other patent medicines containing opium in some form.

". . . In 71 towns of Vermont, being the only ones having legally authorized liquor agencies, there was sold during the last fiscal year $251,622.99 worth of liquor, or what was equivalent to $1.38 worth of liquor for every man, woman, and child living in these 71 towns. Burlington, the largest city in the State, and a town the population of which is hardly more temperate or healthy than elsewhere in the State, was not included in the list. All in all, over one quarter of a million dollars' worth of liquor was legally required by a population of 182,356 people for medicinal purposes, and the health reports show no epidemic or undue prevalence of disease."

In addition to this astonishing amount of alcoholic sales, Dr. Grinnell's investigations showed that: "In the regular drug-stores, and in 160 of the 172 general stores, in the State of Vermont they sell every month 3,300,000 doses of opium, besides what they dispense in patent medicines, and besides what the doctors dispense, which gives one and one-half doses of opium to every man and woman in the State of Vermont above the age of twenty-one years, every day in the year." Can any more shocking condition be found in any State where liquors are sold freely? That should be a subject well worth investigation by the advocates of prohibition. I know of no present statistics anywhere showing how it may be.

. . . I am not advocating the habitual use of alcohol in any form, but, assuming that Dr. Grinnell's theory is correct, and that every human being craves some stimulant, it would seem that those who cannot satisfy the demand of nature by the moderate use of tea, coffee, or tobacco had better be allowed to use alcohol openly and legally, rather than be forced to purchase it by stealth, or resort to drugs whose use, under competent medical advice, should be confined strictly to the relief of pain and disease.

PHILIP K. TAYLOR, M.D.

Kingston, R. I.

PROHIBITION WOULD THEN APPEAR TO BE A FORM OF LOCAL OPTION

To the Editors of The Outlook:

Let me preface my correction with the statement that for three and a half years I was Secretary of the Christian Civic League of Maine, and during that time visited and spoke in all parts of the State on good citizenship. The liquor traffic in Maine has been confined to sixty-seven centers, according to the list of United States liquor tax payers in the State. At least eighteen of these taxes were paid for "centers" located in the wilderness

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part of the State for the accommodation of sportsmen. Forty-nine municipal centers, then, had liquor-sellers. Recent aroused temperance sentiment has secured the enforcement of the prohibitory liquor laws in eleven of the sixteen counties in Maine, and large portions of the other five counties are free from the traffic. In the election of last September—a State election—11,000 Republican voters, who voted for the Republican candidate for Governor, refused to vote for Republican candidates for Sheriff and County Attorney because these candidates had been or promised to be nullifiers of the liquor laws. This surprisingly large defection among Republican voters, and the consequent election in several counties of Democratic temperance sheriffs, startled politicians, and the Supreme Court has since taken the attitude chronicled in The Outlook, that expresses the recognition of an insistent public sentiment for enforcement, and is a confession of previous judicial remissness. Never in the history of the State has there been such general and vigorous enforcement of prohibition as to-day. This enforcement condition has the hearty indorsement of the people at large throughout the State, and no one but saloon men complains. The growing demand in Maine is for the retention and enforcement of prohibition, and not for a change to any form of license. I speak from a personal knowledge when I say that neither a large proportion nor a majority of the clergy of Maine favor a change from prohibition to any form of license. In their State gatherings and at the meetings of their associations the Baptists, Congregationalists, Free Baptists, Methodists, Universalists, and Friends have repeatedly indorsed prohibition and demanded enforcement. During the past four years I have personally met and conversed with a large majority of the clergymen of Maine, and I have not found a dozen among them who desire the substitution of license for prohibition, and the dozen who entertain such desire are mostly users of wine.

Mr. Cutler's comparison of Bangor, "a prohibition city," with Brockton, Mass., a license city, is ludicrous. . . . Bangor is and has been for years as much of a license city as is Brockton. The local authorities in Bangor have for years authorized, licensed indirectly, the open saloon. Local rules have been adopted for the "regulation" of the saloons, and they are troubled only if they fail to comply with these rules. For this permission to sell liquor the saloon-keeper regularly walks into court and pays the license fee in the shape of a machine fine. Two years ago the chief of the Bangor police detailed Captain Fahey, of the night police force, to show a friend and myself through the Bangor saloons. Liquor was bought, sold, paid for, and drank in the presence of this police captain and ourselves with the utmost freedom and sense of security. I was assured, not only by this concrete example, but also in word, that Bangor saloons which kept the Bangor rules were not troubled by Bangor authorities. Here was a city assuming to locally legislate against the State Constitution and statutes, and authorize the sale of liquor in a prohibition State, and the Rev. Mr. Cutler calls it a city under prohibition! Yes, and proceeds to compare such a city under such a prohibition with a city locally licensed in an adjoining State, and assumes that, if Bangor could have local license, the amount of drunkenness would thereby be lessened! Had he selected Auburn, Maine—a city where the saloon has never been permitted to exist—his comparison would have been just, and the immense advantage of prohibition over license would have been shown.

WILBUR F. BERRY.

Kent's Hill, Maine.

THEN THE MAJORITY DO NOT RULE IN VERMONT

To the Editors of The Outlook:

I am confident that to every sincere temperance man the result of the Vermont election was a bitter disappointment.

Residing in Burlington and doing business in Canada, with a large acquaintance with every State in the Union, I can say from actual observation that the prohibition law in Vermont has worked admirably for fifty years, and has not been violated any more than any other law restraining evil on the statute-book. The radical prohibitionist could at any time hold the State of Vermont up as an example of the beneficent effect of a prohibition law. The fact is that fully ten thousand voters took no part in the election, many feeling it unnecessary, others

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from a lack of interest, while all the foreign element in the manufacturing centers, combined with the so-called liberal element and the active liquor interest, turned out in full force and defeated the will of the large majority of the very best citizens of the State. . . . I am confident that were the vote taken again in the next thirty days, prohibition would win. As it is, nothing is settled except the fact of the open saloons in the few larger towns, and a continuation of the fight with its resulting demoralization, as money will be spent freely by those whose interest it is to make an open market for the sale of their wares. The utter impracticability of prohibition in New York, or even in a State like Massachusetts, leaves no alternative for a conservative temperance man to vote for anything but the best regulated license possible, with local option, but I feel that The Outlook is sadly mistaken in its views when applied to the Green Mountain State.

GRANT H. BURROWS.

Brockville, Ontario.

LOCAL OPTION IN A PROHIBITION STATE

To the Editors of The Outlook:

An interesting phase of the relation of liquor-selling to the interests of a community is shown in the recent action of the town of Machiasport in Maine. It is well known that, in spite of the State prohibitory law, liquor is sold in a number of places. The toleration of such sale is commonly excused by the officers of the law on the grounds that the prohibitory law is odious and that the local community and not the State should decide the question as to the sale of intoxicating liquors in any place. To this excuse is almost invariably added the statement that the people really want liquor sold.

The town of Machiasport has recently taken a step that, if followed by other towns, may ultimately serve to distinguish between those communities actually desiring "no license" and those whose vote, if the opportunity to vote were given, would be for license.

The Board of Selectmen and the newly organized Machiasport Improvement Society have begun a movement to attract the attention of those wishing summer homes. The importance of freedom from the unpleasant features necessarily attending the sale, especially the illegal sale, of intoxicating liquors is vital to the best interests of a colony of summer cottagers. As one citizen remarked: "No matter how much the business man may demand his wine at his club, the last place he wants his wife and children to spend the summer in is a place where liquor is sold, legally or illegally." The sentiment against any possible infringement of the law was such that in the town meeting of March 2, 1903, the following resolution was unanimously passed as Article 7 of the town warrant:

Resolved, That the best interests of our community would be antagonized by the sale of intoxicating liquors within the limits of our town, and we accordingly assure the officers of the town, and of the law, of our hearty support in the enforcement of the law respecting such sales.

Such an action on the part of a whole community shows a clearness of thought and a foresight that are rare in legislation relating to the liquor traffic. It is perfectly evident that in Machiasport at least the sale of intoxicating liquors is not desired.

It is impossible to foretell at this date the probable effect of an action such as this on would-be infringers of the law. Certainly the sheriff and deputies would have a clear case for the complete repression of the liquor traffic within the limits of the town of Machiasport, should such ever be established. F. G. B.

Middletown, Conn.

CONFIRMING THE LOCAL OPTION IDEA

A correspondent from Springfield, Missouri, writes us in advocacy of prohibition and in protest against local option. It appears to The Outlook that he unintentionally confirms the doctrine of local option when he states that "the Maine law is enforced in many of the counties—*wherever, in fact, the people demand it.*" This is tantamount to saying that prohibition prohibits only on the principles of local option. The substance of this correspondent's letter is as follows:

"I was born and received twenty-three years' training in a prohibition State. At present I am living in a high-license State. I have had opportunity to watch the operation of local option. From my knowl-

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edge of these three methods I am led to believe that the prohibition law as on the statute-books of Maine is the best solution of the problem so far. As to the cry, 'Prohibition does not prohibit,' let us consider the facts. In Bangor, often pointed to as an example of prohibition's failure, we find that the 'Bangor plan' has been broken, as a judge and a county attorney have seen fit to enforce the law, and the bars are shutting down and the liquor men are going out of business. Why did the liquor power, both within and outside the State, oppose so desperately the election of Sheriff Pearson in Cumberland County, Maine? They knew that the liquor traffic could be stopped. The struggle in Androscoggin County last spring between the rum power of Lewiston and those representing good government ended in the election of Sheriff Cummin. As a result, the saloons are closed. Their keepers openly gave up the fight, for they knew that they had in Sheriff Cummin a man who would not compromise with lawbreakers.

"It is claimed that the liquor-selling is driven into the low places. Why do the wholesale liquor-dealers fight so persistently the prohibitory law if under it they can sell the same amount? They cannot. Let the business men of Portland and Lewiston testify. They tell us that families who, before the law was enforced, bought no meat, now buy to considerable extent. The Maine law is enforced in many of the counties—wherever, in fact, the people demand it.

"Local option, the compromise measure, is our worst enemy. A town made up of foreigners, as are many of the Massachusetts towns, will vote 'license,' and thus offer a chance, perhaps in the very heart of several 'no-license' towns, for securing liquor and practically thwarting the purposes of the 'no-license' towns.

A READER."

NO RIGHT TO DIFFER WITH THE CONGREGATIONAL MINISTERS OF VERMONT

To the Editors of The Outlook:

. . . It is difficult to keep one's faith in The Outlook's claims to open-mindedness and temperateness after reading in the recent reply to Vermont protestants that the witness to the contrary of "all the Congregational ministers in all the larger towns" "does not in the least modify our convictions." It appears to us that this will strike most men as a most marked example of intemperate dogmatism. What right has any assumed leader of the thought of men to set his convictions concerning methods of dealing with moral questions thus against the testimony of such a body of men as it may be assumed Congregational ministers of Vermont are, and who live on the field and know the conditions at first hand?

ALLAN C. FERRIN,
[A Congregational minister.]

A CONGREGATIONAL MINISTER WHO THINKS OTHERWISE

To the Editors of The Outlook:

The village parson who stays at home attending to his parish duties and his little flock, and sees little of what is going on except about his own "vine and fig-tree," declares, "Vermont is free from drunkenness, lawlessness, blackmail, etc.," "Prohibition prohibits." (Would that it were true.) But the parson who, like Bishop Hall, for example, moves about over the Green Mountain State, with his eyes open, asserts, "Prohibition in Vermont is a farce." And the temperance men of sound judgment who went to the polls at the referendum agreed with the Bishop. If the "temperance people" did not make the change, who did? The fact of the matter is, thousands of temperance men who did not know the taste of liquor, like myself, were sick and tired of the conditions as they existed, and voted to place the question where it belongs, in the hands of the people. I venture to state, after traveling all over the State several times in the past few years, that one could see more drunkenness in any of the larger towns than in towns of similar size in either Massachusetts, New York, Connecticut, or Rhode Island. The Church has paid little, if any, attention to teaching total abstinence. Instead of issuing "protests," let these clerical brethren go to work and fight the liquor habit. Organize "Bands of Hope"—temperance associations—and get the people, young and old, to sign the pledge; it will be more sensible than to fume and rave over a merited defeat at the polling-booth.

A CONGREGATIONAL CLERIC WHO VOTED "YES."

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MUST ALL LAWS BE ENFORCEABLE?

To the Editors of The Outlook:

Mr. Hodder's discussion of inadministrable laws, in "A Fight for the City," has raised in my mind a question the solution of which, I believe, causes every thoughtful voter grave doubt.

If I do not misunderstand Mr. Hodder, his view is essentially that a law that cannot be enforced should not remain a law. The contention is not a new one. It is the point where prohibitionist and advocate of license have parted company for years. But if we accept it, what does it mean? That a law to be good must be perfectly enforced? That cannot possibly be, since every law is sometimes broken. That it must not be frequently and flagrantly violated? But how frequently and how flagrantly? Who is to decide? And, again, because a law is not enforced, must we conclude that it cannot be? Would Mr. Hodder hold that whenever a considerable public opinion seems against the enforcement of a law, that law should be repealed? Then why attempt to prohibit polygamy in Salt Lake City? Does not the very fact of commanding majorities sufficient to enact and retain a law give presumptive evidence of a considerable public opinion in favor of that law? Is not the mistake rather in the pernicious belief that law is self-enforcing?

Mount Hermon, Mass. W. E. A.

There is a very vigorous, clear, and uniform public opinion entertained by a great majority of the citizens of the United States concerning polygamy. No such public opinion exists concerning the use of alcoholic beverages.—THE EDITORS.

The Watchers: An Easter Poem

By Mabel Earle

Far in the fading sky the stars are dying.
O Son of God! Thou diest nevermore.
Above the lowly tomb where Thou art lying
The day shall break as never day before
For all on earth whose waiting hearts are sore.
Lo, Lord, they mourn Thee now with bitter weeping,
While through the night in love our vigil keeping
We veil our eyes above Thy sacred sleeping,
O Son of God! Whom all Thy hosts adore.

Far in the east the silver light is breaking.
O Christ our King! Thy broken fetters fall.
The fading stars sing out for Thine awaking,
Beneath Thy tread the walls of Earth are shaking,
Mountain to mountain thunders at Thy call.
Lo, where the quickening rose-light thrills and quivers,
Lo, where the radiance strikes along the rivers,
Till every wave in trembling glory shivers!
O Christ our King! the day has dawned for all.

He is not here, not here, for He is risen.
O Sun arisen with healing in Thy ray!
Behold the rocky walls that were His prison,
Where from the door the stone is rolled away.
Draw near and see the place where once He lay!
Not here, not here! risen while ye were weeping;
Gone forth in triumph from the Shadow's keeping—
O hills of Earth, be glad and praise and pray!
Ye silent vales, break forth, break forth in singing,
While far above the dawn and sunrise winging
We raise the anthem high to heaven ringing—
O Sun arisen forevermore this day!

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A PREACHER'S STORY OF HIS WORK[1]

BY W. S. RAINSFORD

Rector of St. George's Church, New York City

II.

WHEN I left Cambridge, the question was, "Where shall I go?" I had attained a certain reputation because of my speaking at the East End—such speaking as it was. My father naturally thought it would be a good thing for me to be in London. He had considerable influence; and it would not have been difficult for me to become a curate at St. Margaret's, Westminster, where Canon Conway, of Westminster, a great friend of my father's, was at that time the rector. But I felt that were I to become curate of a great and fashionable London church, I should become worldly and frivolous. Besides, I was not fit for the place; I did not know enough; and, as I look back, I cannot thank God enough that, with all my faults and sins, I was determined from the bottom of my soul to do the best I knew. I think if a man, by God's grace, can keep in that unworldly spirit, it is wonderful how he will pull through without any human help; for I had no help from any one in these matters. I came to the conclusion that London was not the place for me. About this time a man I had never heard of offered me a curacy in Norwich—the Rev. William Nottage Ripley. Norwich was a city of 85,000 people in the center of the shoe trade, at that time in a most depressed condition, being torn between the old and new methods of manufacturing—hand-work and machinery. I heard of the unfortunate conditions and of the unsatisfactory religious life in the churches, and I knew there was work to be done; and, as always, jumping before I looked, I accepted the offer.

My father, when he was bidding me good-by, gave me a piece of advice for which I can never be thankful enough, and which I have repeated in hundreds of cases, I hope with profit to all who have heard it. He said:

"You are going to a place where you will probably have a great deal of speaking and teaching to do. You are not prepared to do it; let me give you one bit of advice: Give your whole week, if necessary every single morning in the week, to preparing as thoroughly as you can one discourse; if you do that thoroughly, you will never run utterly dry, even if you have to speak five or ten other times during the week without preparation."

I owe a great deal of my success to following out that one idea. If you enrich your mind on one single subject, honestly and persistently, it gives you a certain sense of security, even if you have to repeat it again and again. I found that by concentrating on one subject, and keeping at it until I had something to say on it that was worth listening to, I was never utterly defeated.

I went to Norwich. I had never seen my rector nor his wife, but found they lived in a beautiful place called Earlham Hall, three miles out of Norwich. There was a trap waiting for me at the depot. I put in my little portmanteau, and said I would walk. After I had been walking some distance, I met a lady walking along with a very sprightly gait; she looked hard at me and said, "You must be our new curate." "Are you Mrs. Ripley?" I asked. "I am," she said; and that was my first meeting with the woman who was afterwards a second mother to me.

The next Sunday evening I preached my first sermon in St. Giles's Church. It was a beautiful church—over four hundred years old—one of forty-eight churches in Norwich, surrounded by a parish composed of the very poorest shoemakers, and a certain element of professional men—lawyers and doctors—belonging to the town. Naturally, that Sunday evening before I spoke was a terrible time for me. I had made the best preparation I could for my first sermon; it was extemporaneous; somehow I felt from the start that I lost power by

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writing. I have always spoken to people. Sometimes I have written what I really felt to be a good sermon; I have worked over it until not a sentence could be changed with profit, as far as I could see; I have read it, and lost in power. I cannot account for that, but it is so.

Naturally, the whole congregation turned out in Norwich to hear the new curate. When I got into the pulpit, I was full of misery; never have I forgotten the agony of that first sermon. I walked down as into the darkness. I felt that I had made a hopeless failure. And as I stood alone, Mrs. Ripley came up to me and said, "Thank God, my boy, that you have been called to preach."

I began a strenuous life in Norwich. I lived in a tiny house, but I was very comfortable. My rector insisted on my visiting, and visit I did. Before I knew it I was simply overwhelmed with the amount I had to do. It seemed to me I did not seek it; it sought me. If I were to describe to you the religious state of that town, you would scarcely believe it. There were forty-eight old churches—college livings—very poor livings, but enough for a man to live on. The holders of some of these livings did little—some had sunk into a spiritual slough. I did not know them, as a rule; they looked upon me as a wild firebrand, and had nothing to say to me. I think now, on looking back, I was often thoughtless in my dealings with them and hasty in my judgments. One church, a very old church, was held by a don of Cambridge, a remarkable scholar in his day. That man was a curiosity. On certain occasions he used to have, comparatively speaking, a full church, because he introduced certain things into the service that amused people. Among other things, when he came, in the Psalter for the twenty-fourth day, to the tenth verse of Psalm cxvi., where, you remember, it reads, "I said in my haste, All men are liars," he would invariably stop and say, "David, if you had lived in these days, you would have said it at your leisure." And in the lesson for the twenty-first Sunday after Trinity occurs the passage, "At what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up." This list of instruments is repeated, you recall, three times in the course of the chapter. The first time he would read it as it is written, but the other three times he would substitute for it the phrase, "The aforesaid gentlemen with the brass band." He had other eccentricities that he would indulge in on stated occasions. These things came to be known, and on those Sundays the church would be full.

Once a year there was a collection for the choir, and he got some one else in the pulpit to address his people and draw a crowd. After I had been about a year and a half in Norwich, he asked me to preach. The feature of that church was its music. The wife of the old don had a beautiful voice; they had gathered together a good choir. The pulpit was a tiny black-oak box, with a small desk for the Bible or sermon. This desk sloped down; my Bible slipped, and I had to stoop to get it; in stooping I leaned against the pulpit door; it split open, and I nearly fell out of the pulpit! After I had been preaching for a time, I looked down into the choir, which was in a great box pew in front of the pulpit, after the old-fashioned way, shut off from the congregation by a curtain; and I saw one fellow put his arm right around the waist of the girl next to him and draw her head down to his shoulder; and he kept it there; then he looked up straight into my face and winked. It broke me all up. I walked out of the pulpit, went to the rector, and said: "Dr. ——, your choir members are behaving outrageously; I cannot preach until this is stopped." He walked up to the square pew where the choir sat, tore the red baize curtain down with a jerk, and exposed them, disconcerted and ashamed, to the full view of the congregation, and then sat down again. I returned to the pulpit and went on with my sermon. In the midst of it I looked up and saw walking up the middle aisle, in solemn procession, a hen with twelve or fourteen chickens! When the sexton tried to drive them out, he was so drunk that he fell right on top of the hen! The old doctor called out, "Let her alone, John; she is doing no harm."

In Norwich I was face to face with a very poor and very discontented population. The problem that naturally pre-

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sented itself to me was, How to reach these people? I started to preach—in the church—on the street. Saturday was always a great day. Then everybody gathered in the beautiful market square in the middle of the town; and I used to stand in the market-place ringing a big bell with all my might. When I got about a thousand people about, I began to preach. That is the way I began my ministry in Norwich. I gathered young men around me—perhaps forty—and gave them certain districts. We preached on the streets, about the love of Jesus and conversion—purely evangelical; I had no qualms or difficulties of any sort intellectually. What I preached was the doctrine of Jesus Christ appealing to men; there was a great deal of hell-fire in it; it dwelt on the imperative need of being born again—people were the children of the devil and not the children of God until they turned back again to their Father! The incongruity of it all had not struck me then. The people there were ready for nothing else; any other preaching would have been absurd; any other preaching would then have been impossible for me; it was the very best thing to give them; it was all I had.

The Church has always had a message from God to the people. If a man only tries to do the best he knows, and talks what he believes, he will have as much power and influence at one point of experience as at another. I never, so far as I know, influenced people more for good than in those green, unripe days when I was simply praying and preaching the best I knew. For four or five months I preached every night in the streets; and met with opposition at first—opposition which naturally would come from vice, ignorance, and brutality. Many were reached and touched; although I did not know whether those who made the disturbance were ever reached. In this way I became known, and was soon bewildered with invitations to preach. We once invited Henry Varley to come to Norwich; he was ahead of most evangelists, and he did great work in Norwich for ten days. We took St. Andrew's Hall, holding about two thousand people, and he filled it every night. When he was about to go he said to me, "Rainsford, you must continue these meetings Sunday nights." "I cannot think of it," I answered. "You've got to; these people are hungry and must be fed." "So help me God, I'll try," I said. The result was that, for two years, every Sunday night I preached in St. Andrew's Hall to congregations varying from one to two thousand people.

In Norwich my Sunday work began early and lasted until late at night. We had early Communion at eight o'clock; Sunday-school at half-past nine; at eleven o'clock, service, when I very often preached, as my rector was not in good health; and every second Sunday I preached anyway; afternoon service and sermon at four, which I took; in the evening I always preached, and we soon began to have crowds; and after the evening service I went to St. Andrew's Hall, and then walked to Earlham Hall and slept until nine o'clock the next morning.

The rector kept insisting that I visit among the poor people, and I visited a good deal every day. My district was comparatively a small one. I usually arose at six, and did two or three hard hours' work before breakfast; after breakfast I studied my Greek Testament, and then worked at my sermon for the next Sunday; for I ran up against pretty strong criticism. You could not find more critical audiences than these people, though they were not intellectual. They did not want new ideas; they resented them; and very often I met with a good deal of protest, though the rector always stuck to me. The home of the rector and his wife was a blessing to me; when I got very tired, I would go out to Earlham Hall, and often stayed a few days. I did a tremendous amount of work in those days, and yet I was seldom tired; I seemed to have superabundant health. Soon the church was jammed every Sunday; other churches filled up too; we opened a tent in Norwich; the whole city was stimulated. The Bishop of Norwich was always kind to me. My friends, however, all looked upon me as strange and unaccountable; they never knew what I was going to do next.

Up to this time I did not have any doubt in my mind at all; no difficulties seemed to come to me until the last year of my stay in Norwich; the change then came suddenly and very painfully.

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I began to be aware about that time that my father was not quite holding his own in London. He was more than a Low Churchman; he was a very extreme Low Church type; and when I speak of him, I speak of his school; they had no conception at all of the Church idea. They were Gospel preachers, seeking only to evoke personal experience. That school did not really admit to themselves that religious life was possible except through the definite form of experience. An absolute requirement was a conscious conversion to God, which they called New Birth; there was really no distinction made in their minds between New Birth and Conversion—they were synonymous terms in their minds. They had no conception at all of the Church as an organization; they were individualists of the most marked type. Baptism was entirely a sign; and I may say right here that the question of baptism was the thin edge of the wedge which wrought havoc with my faith; my doubts commenced on this question of baptism.

About that time, Mr. Wilkinson, who afterwards was made Bishop of Truro, was appointed to the vicarage of St. Peter's, Eaton Square, the church next my father's in London; and Wilkinson began to draw to himself the attention of that part of London. He was as zealous and almost as emotional in his appeal as the Evangelical party were; but he had an idea of the relation of the Church to society which the Evangelical party never had. To mention a concrete illustration: There was my father's church, with, I might say, almost one of the strongest clienteles in London, and it never occurred to him, nor to any of the men in half a dozen or more other chapels of the same sort (some of which were livings held by trustees for the Evangelical party under the deed of Lady Huntingdon), to associate these preaching centers with any special work in the great town. For instance, my father's church had no parochial connection whatever. The social idea of the Church's relation to the community, to leaven and lighten it and minister to it, was almost a thing apart from the Evangelical movement of '50 and '60. My father was simply the clergyman in charge of St. John's; there was no district attached to it; it was simply a preaching church; and it is there to-day under precisely the same conditions.

In the meantime, the High Church people had got very distinctly in their minds the relation of the Church to the community. My father, and the others of his party, appealed to men's sense of sin. There were many vivid experiences; his ministry was insistent, his visiting persistent; night and day he went among his people, going from house to house; but the other man, of a different type, a few blocks away, set other people to work, told them what to do and how to do it. In his parish he sought to direct the spiritual life of his people into channels that had good results in the community; and, naturally, work like that was more permanent than that of my father, which was simply based on personal experience. His people came to him Sunday after Sunday; and the sermon was the one mark in their lives from week to week. The rest of the service was very slovenly—all the methods of the church were slovenly; they had no conception at all of worship as we understand it. The sermon was everything. The Nonconformists differed from them in that with them the pulpit was the center of a vast number of organizations. For instance, a Methodist meeting-house would have connected with it a series of organizations and committees, whereas the Evangelical churches had nothing of the sort. They never recognized the opportunity of working in the community. The High Church people came along, saw that opportunity, and stepped into the gap; so they maintained their organization and drew people away from the others. It is of vital importance to remember that in order to understand the downfall of the Evangelical party as a power in England in '60 and '70. I am not now speaking of this country at all.

The change in my father's congregation naturally impressed me, and I tried to account for it in my own mind. I had no idea at that time of any organization in the Church. In my work in East London we had no idea of social service—the idea was simply to preach to the people. Of course, if they were hungry, we gave them bread (unwisely very often); if they were naked, we tried to clothe them, in a purely charitable way; but the appeal was wholly to the soul; the body

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was lost sight of. This was more so in West London, where there were no poor to deal with; hence it was purely the indulgence of a deep religious feeling in listening to the man you loved best and who could touch you most deeply. The High Church party added something to that, and gained a strong foothold.

In Norwich I found myself in a community where the spiritual life was at the lowest ebb; and I had no method of reaching the people except by preaching; and this I did, as I have said, in the pulpit, at Sunday-school, in the great City Hall downtown, which was six or seven hundred years old, and on the streets—anywhere—it was preach, preach, preach. We had not yet learned to be interested in the social evolution of the people. All I knew was to preach the Gospel by word of mouth, from the pulpit, on the street—anywhere. I noticed the great falling off in the congregation in my father's church, but I had no means of correcting it, except by more zealous and more persistent preaching, and by naturally developing the gift of associating other young men with me, which my father did not have. He simply preached to the people who came on Sunday; but, as I say, I drew other young men around me and gave them something to do. In my work in Norwich I was encouraged and helped by the Nonconformist churches more than by churches of my own denomination. I had much support and help from the Congregationalists. Norwich was the center of Congregational life. Doctors Barrett and Gould were quite famous in the Congregational ministry—men of considerable intellectuality. In that way I had the privilege and advantage of intellectual companionship, especially with Dr. Barrett, from whom I gained a great deal. In my own Church I had no special intellectual companionship, except with one or two men, especially the Rev. J. W. Nash, a noble man.

I cannot exactly remember how my trouble began; but towards the end of my second year in Norwich I became deeply troubled over the question of infant baptism. It was in that way, I think, that the critical spirit first touched me. I could not make the wording of our service agree with what I was preaching, and I could not alter my preaching. I saw nothing then but simply the appeal to men through Jesus Christ to be converted and turn to God. When they did that, I taught, they became sons of God; and I could not make that agree with the very definite teaching in the service that men by baptism were made children of God.

The next step was that I saw how this might be applied to adult baptism, but I could not see how it applied to infant baptism. Then I began to read very widely in the literature of baptism; I got into correspondence with the best men in the country—Mr. Spurgeon among the rest—he sent me a whole sheaf of books, which I read diligently; I read our own literature on the subject, and at last I went to my rector. He could not help me at all; the stock arguments with which the Evangelical party sought to compromise between the teaching of our baptismal service and their preaching I could not swallow.

To make a long story short, I went to every man I could find whose opinion I could respect on the question of infant baptism; first to my dear rector, then to my dear father, and then to my bishop; and, while most anxious to help me, they could not do anything for me to settle the things that by this time were troubling me most terribly. In fact, I had come to the conclusion that infant baptism was not to be found in the New Testament; I could not satisfy myself that there was any proof that infants had been baptized by Jesus and his disciples; and I do not believe so to-day. You must remember that I was to the backbone a believer in the Scripture as inspired literature, and not only that, but that every word of it was literally true; it was not an inspiration merely, but a divine dictation. An argument by inference would not satisfy me. I had no vision of evolution along the whole line which came to me afterwards. I was consumed with the desire to do the truth and to preach what was true. I could not find in the New Testament that infants had been baptized. I could reconcile the idea perfectly to adult baptism; a man had individual experience, inward experience, he confessed it—that was all right; but a child could have no inward experience; and the whole idea of confession

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through some one else, and having somebody else say something over you, was repellent to me. This came because of my intense belief in the very Gospel which the Evangelical party taught—the essential need of the inner voice. I was simply following the Evangelical position; and I was really doing my first bit of Higher Criticism. Nobody helped me, because all the men who might have helped me begged the question of infant baptism. At last I felt I could not compromise with my conscience any more. My rector told me I need not use the baptismal service—he would let me off on that—but I was not satisified, and I went to my bishop. He talked to me, but he could not say much that I did not know on the subject—I had studied and read; and nobody suggested that the idea of infant baptism was a gradual growth of the custom of the Church, following the example of Christ's disciples who baptized adults; and that afterwards the child, having a natural place in the religious community, came to be baptized. That idea had not yet dawned on me. I was a poor, green, ignorant boy struggling with the first tremendous difficulty.

I remember, before going to my bishop, I went to see my father in London. I told him, and he argued and plead with me not to throw up my work, and not to give up my position of influencing others, and so on. With despair in my heart I started off on a long walk, and at last, after much wandering, found myself in front of a low, dirty brick chapel in the south of London beyond the Thames. I saw that it was a Baptist chapel, and I bowed my head and said, "It is a long way that has led to this, but, so help me God, if I cannot see my way out, I will spend the rest of my life in a place like this." And I got peace; I had the feeling that I was willing to do my best. And I want to emphasize right here that any usefulness which afterwards came to me was the result, again and again, by His grace, of getting into that position or state of mind. There was nothing I was not willing to do if only He would show me the way. Then I went to my bishop and said, "I am very sorry, but I must give up my letters of orders;" and then I was blessed with the advice of a wise and good man. He said, "My son, I ordained you. I have watched your work and I have approved it, and I lay my hands on you as an old man and as your bishop, and say to you: Go and earn your bread any way you can; preach the Gospel, if you can, for two years, and at the end of two years come back to me, and if you still feel that you must resign your letters of orders, I will take them. You have promised to obey, and I now lay this command on you." I obeyed his command. I went back to Norwich and stayed. I did not know where to turn or what to do. My people thought I was crazy, very naturally. My good friends were worried to death over me, but they could only pray and show their sympathy. I did not know what to do. I did not find another soul going through a similar experience. Four years later I entered upon a far more formidable struggle; but I will come to that later; that is, my struggle in Canada, which marked my ministry very definitely.

All I could do was to pray. I was terribly upset. I finally told my dear friends and my rector that I must go. He said, "Where?" I did not know. I seemed ungrateful. I had the kindest friend man ever had, and, without exaggeration, I may say I had a great deal of social support, which is invaluable in the Church of England. People wanted to give me work to do which I felt in my heart I was unfit for. They offered me positions, and I knew I was not a big enough man to fill them, and yet I was restless and dissatisfied, and anxious to turn my back on the whole thing.

A few days after I had seen the bishop, I went back to my little lodgings in Norwich, after a day of terrible unrest, and found two letters for me. I suppose every man recalls some instance in his life that he cannot account for. I do not at all accept the theory of "special providences;" but there are some things so remarkable that you cannot account for them logically. Well, on this day, the same mail had brought me two letters which I found on my table; one asking me to undertake an evangelical tour in Australia with Henry Varley for a year; the other asking me to take charge for four months of a church in New York City on Madison Avenue. The rector I had never heard of. I bowed my head again. Here was a way out. I had not the ghost of an

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idea where the call from New York came from; but I learned afterwards it came through a friend—a lady—traveling in America. This clergyman was worn out, and wanted some one to take charge of his church for four or five months while he rested. "I know just the man you want," she said. He asked her to write to me. She had said, "He was here in the country for a year and likes it; he's just the one." She had not the slightest idea of the struggle going on in my mind at that time. As I say, some things you cannot explain. New York was a great deal nearer my home than Australia, and so, for no other reason, I wrote back saying I would come. About a week afterwards—on the 2d of June—I took passage on a steamer for New York. I turned my back on the dearest, kindest friends a man ever had. They crowded around me when I left Norwich—the young men—they gave me a watch and their blessing, and I went, the sickest, saddest, loneliest fellow who ever turned his back on his native land.

[TO BE CONTINUED]

THE FOREST[1]

BY STEWART EDWARD WHITE

Author of "The Blazed Trail," "Conjuror's House," etc.

V.—On Lying Awake at Night

"Who hath lain alone to hear the wild goose cry?"

ABOUT once in so often you are due to lie awake at night. Why this is so I have never been able to discover. It apparently comes from no predisposing uneasiness of indigestion, no rashness in the matter of too much tea or tobacco, no excitation of unusual incident or stimulating conversation. In fact, you turn in with the expectation of rather a good night's rest. Almost at once the little noises of the forest grow larger, blend in the hollow bigness of the first drowse; your thoughts drift idly back and forth between reality and dream; when—*snap!*—you are broad awake!

Perhaps the reservoir of your vital forces is full to the overflow of a little waste; or perhaps, more subtly, the great Mother insists thus that you enter the temple of her larger mysteries.

For, unlike mere insomnia, lying awake at night in the woods is pleasant. The eager, nervous straining for sleep gives way to a delicious indifference. You do not care. Your mind is cradled in an exquisite poppy-suspension of judgment and of thought. Impressions slip vaguely into your consciousness and as vaguely out again. Sometimes they stand stark and naked for your inspection; sometimes they lose themselves in the mist of half-sleep. Always they lay soft velvet fingers on the drowsy imagination, so that in their caressing you feel the vaster spaces from which they have come. Peaceful brooding your faculties receive. Hearing, sight, smell—all are preternaturally keen to whatever of sound and sight and woods perfume is abroad through the night; and yet at the same time active appreciation dozes, so these things lie on it sweet and cloying like fallen rose-leaves.

In such circumstance you will hear what the *voyageurs* call the voices of the rapids. Many people never hear them at all. They speak very soft and low and distinct beneath the steady roar and dashing, beneath even the lesser tinklings and gurglings whose quality superimposes them over the louder sounds. They are like the tear-forms swimming across the field of vision, which disappear so quickly when you concentrate your sight to look at them, and which reappear so magically when again your gaze turns vacant. In the stillness of your hazy half-consciousness they speak; when you bend your attention to listen, they are gone, and only the tumults and the tinklings remain.

But in the moments of their audibility they are very distinct. Just as often an odor will wake all a vanished memory, so

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these voices, by the force of a large impressionism, suggest whole scenes. Far off are the cling clang-cling of chimes and the swell-and-fall murmur of a multitude *en fête*, so that subtly you feel the gray old town, with its walls, the crowded market-place, the decent peasant crowd, the booths, the mellow church building with its bells, the warm, dust-moted sun. Or, in the pauses between the swish-dash-dashings of the waters, sound faint and clear voices singing intermittently, calls, distant notes of laughter, as though many canoes were working against the current—only the flotilla never gets any nearer, nor the voices louder. The voyageurs call these mist people the Huntsmen; and look frightened. To each is his vision, according to his experience. The nations of the earth whisper to their exiled sons through the voices of the rapids. Curiously enough, by all reports, they suggest always peaceful scenes—a harvest-field, a street fair, a Sunday morning in a cathedral town, careless travelers—never the turmoils and struggles. Perhaps this is the great Mother's compensation in a harsh mode of life.

Nothing is more fantastically unreal to tell about, nothing more concretely real to experience, than this undernote of the quick water. And when you do lie awake at night, it is always making its unobtrusive appeal. Gradually its hypnotic spell works. The distant chimes ring louder and nearer as you cross the borderland of sleep. And then outside the tent some little woods noise snaps the thread. An owl hoots, a whippoorwill cries, a twig cracks beneath the cautious prowl of some night creature—at once the yellow sunlit French meadows puff away—you are staring at the blurred image of the moon spraying through the texture of your tent.

The voices of the rapids have dropped into the background, as have the dashing noises of the stream. Through the forest is a great silence, but no stillness at all. The whippoorwill swings down and up the short curve of his regular song; over and over an owl says his rapid *whoo, whoo, whoo*. These, with the ceaseless dash of the rapids, are the web on which the night traces her more delicate embroideries of the unexpected. Distant crashes, single and impressive; stealthy footsteps near at hand; the subdued scratching of claws; a faint *sniff! sniff! sniff!* of inquiry; the sudden clear tin-horn *ko-ko-ko-óh* of the little owl; the mournful, long-drawn out cry of the loon, instinct with the spirit of loneliness; the ethereal call-note of the birds of passage high in the air; a *patter, patter, patter* among the dead leaves, immediately stilled; and then, at the last, from the thicket close at hand, the beautiful silver purity of the white-throated sparrow—the nightingale of the North—trembling with the ecstasy of beauty, as though a shimmering moonbeam had turned to sound; and all the while the blurred figure of the moon mounting to the ridge-line of your tent—these things combine subtly, until at last the great Silence of which they are a part overarches the night and draws you forth to contemplation.

No beverage is more grateful than the cup of spring water you drink at such a time; no moment more refreshing than that in which you look about you at the darkened forest. You have cast from you the drowsiness of dreams with the warm blanket. A coolness, physical and spiritual, bathes you from head to foot. All your senses are keyed to the last vibrations. You hear the littler night prowlers; you glimpse the greater. A faint, searching woods-perfume of dampness greets your nostrils. And somehow, mysteriously, in a manner not to be understood, the forces of the world seem in suspense, as though a touch might crystallize infinite possibilities into infinite power and motion. But the touch lacks. The forces hover on the edge of action, unheeding the little noises. In all humbleness and awe, you are a dweller of the Silent Places.

At such a time you will meet with adventures. One night we put fourteen inquisitive porcupines out of camp. Near McGregor's Bay I discovered in the large grass park of my camp site nine deer, cropping the herbage like so many beautiful ghosts. A friend tells me of a fawn that every night used to sleep outside his tent and within a foot of his head, probably by way of protection against wolves. Its mother had in all likelihood been killed. The instant my friend moved toward the tent opening the little creature would disappear, and it was always gone

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by earliest daylight. Nocturnal bears in search of pork are not uncommon. But even though your interest meets nothing but the bats and the woods shadows and the stars, that few moments of the sleeping world-forces is a psychical experience to be gained in no other way. You cannot know the night by sitting up; she will sit up with you. Only by coming into her presence from the borders of sleep can you meet her face to face in her intimate mood.

The night wind from the river, or from the open spaces of the wilds, chills you after a time. You begin to think of your blankets. In a few moments you roll yourself in their soft wool. Instantly it is morning.

And, strange to say, you have not to pay by going through the day unrefreshed. You may feel like turning in at eight instead of nine, and you may fall asleep with unusual promptitude, but your journey will begin clear-headedly, proceed springily, and end with much in reserve. No languor, no dull headache, no exhaustion, follows your experience. For this once your two hours of sleep have been as effective as nine.

[TO BE CONTINUED]

A Popular History of the United States[1]

IT is to be regretted that President Wilson did not see fit to furnish with a preface the five sumptuous volumes on which he has expended so many years of labor. It is always interesting to have an author's own point of view with regard to the scope and purposes of his book, and sometimes it is necessary to have it in order to avoid doing him gross injustice. In the present case a preface would doubtless have explained why President Wilson saw no reason for mentioning or treating at any length scores of topics which even a writer of a manual for high schools would omit or slur over at his peril. Such topics, for example, as the Clayton-Bulwer Treaty and the imbroglio with Chili under President Harrison. A preface would also probably have thrown some light on what Dr. Wilson regards as constituting the main features of the history of a "people" as opposed to the history of a country or nation. While he does not neglect them, he does not seem to lay special emphasis upon the details of popular life; he is not particularly strong on manners and customs, on economic, literary, or religious matters, and he is evidently much interested in politics, in the expansion of the State, in other words, in what has formed, time out of mind, the staple materials of the average historian. It is true that in many cases he treats these materials in a fresh and illuminating way, and that it is well to have the National evolution of the United States described with candor and impartiality by a man of Southern antecedents who is almost devoid of sectional prejudice. But we should certainly have understood his purposes and methods as a historian much better if he had told us something about them, and not left us to gather them unassisted from his formidable array of pages and pictures.

When the numerous and admirable illustrations are deducted and the amount of actual text is computed, it becomes apparent that President Wilson has not aimed at enrolling himself with minute and exhaustive historians of the type of Mr. Schouler and Professor McMaster. His five volumes stretch beyond their field of labor down to the end of the nineteenth century, and go back so as to take in the field of Bancroft's toils and John Fiske's harvests. And he covers this great stretch of history from the landing of Columbus to the final loss of Spain's colonial possessions in a space not equal, if our computation be correct, to three of Fiske's average volumes. In the matter of scope it is fitter to compare him with John Richard Green in the latter's famous "Short History of the English People." Whether, if President Wilson's work were put into a thick, closely printed volume, it could be advantageously compared with regard to style and general treatment with Green's masterpiece is a question that is perhaps unnecessary and is certainly premature. The use to which it has already been put in a popular magazine, the complete

[1] *A History of the American People.* By Woodrow Wilson, Ph.D., Litt.D., LL.D., President of Princeton University. Illustrated with Portraits, Maps, Plans, Facsimiles, Rare Prints, Contemporary Views, etc. In 5 vols. Harper & Brothers, New York.

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absence of foot-notes, its author's resolute avoidance of a display of erudition and of the temptation to take sides in scholarly controversies, and, finally, his complete independence in choosing and rejecting what topics he will, all seem to prove that President Wilson's volumes are addressed to the general rather than to the special reader.

The first volume carries the narrative to the close of the seventeenth century; the second finishes the Revolutionary War; the third reaches the first administration of Jackson; the fourth ends with the Civil War; the fifth sketches reconstruction and the modern industrial era. Each chapter ends with a selected list of authorities; there are several useful appendixes; and a full index and copious notes on illustrations facilitate reference.

Of these divisions it seems to us that the fourth is the best, which is what one would naturally expect in view of the fact that it covers much of the period embraced in Dr. Wilson's excellent volume, "Division and Reunion." The portrait he gives of Andrew Jackson is probably the most striking of all that he attempts—his strength seems to lie rather in sketching; and that of ex-President Cleveland perhaps comes next—for reasons, one may opine, of neighborly proximity and of general sympathy. Yet it would be unjust to President Wilson not to add that if his portraits or sketches of other great characters in our history, beginning with Bradford and Roger Williams, including Washington, Jefferson, and Hamilton, and ending with Lincoln and Robert E. Lee, do not strike one as being precisely masterly, they certainly give no evidence of lack of sympathy or intelligent understanding on the part of the author.

In the volumes devoted to the colonies President Wilson succeeds, we think, in imparting distinct life to his pages, and gives an interesting and suggestive although scarcely an adequate account of a period of our history often deemed dull by readers and rendered dull by writers. Both for the seventeenth and for the less attractive eighteenth century before the Revolution he is an interesting historian, though he sometimes secures interest by dilating on topics that attract him and quietly omitting or slighting those he prefers not to treat. If any reader turns to his pages to find out what to believe with regard to the story that Pocahontas saved Captain Smith's life, or to get a good idea of such early Indian struggles as the Pequot and King Philip's Wars, or to learn what manner of men the Mathers were, or to be fairly posted on the colonial squabbles over paper money, he will be doomed to disappointment. Even the persecution of the Salem witches gets only half a page, and picturesque, repentant Judge Sewall and unrepentant Cotton Mather are not summoned before the bar of our historian.

On the other hand, it is fair to maintain that whenever he has occasion to deal with the contemporary conditions in England, Dr. Wilson is very lucid and sufficiently full, that he successfully outlines, in a large way, the growth of the colonies, that he brings out well the chief differences between the settlers in Virginia and in Massachusetts, and that in his discussion of some special topics, such as colonial piracy, he leaves little to be desired. Whether the style of these early volumes is altogether to be praised, or is even as good as that of the later installments of the work, is a question about which tastes may differ. It almost seems as if President Wilson, not sure of the interest of his subject, sought to attract by a heightening of a style naturally full of movement and force. Only thus can we account for a not infrequently strained diction, which is less noticeable as the narrative proceeds. We could well forgive, however, such rhetorical touches as "the quaint and cloistered civilization" of the Aztecs and Incas, if our author had only avoided what seems the affectation of affixing "Mr." to the name of almost every character with whom he deals. To meet Ben Franklin thus equipped suggests a smile, which broadens when one reads of "Mr. Swift" and "M. Montesquieu."

Space is wanting to discuss in detail the account given of the Revolution and of the early years of the Republic. Military details are not Dr. Wilson's strong point—the war of 1812 and that with Mexico are insufficiently treated—but he is very successful in describing the framing and adoption of the Constitution. His treatment of the administrations of Jefferson is sympathetic, but Monroe, as seems to be the fashion, scarcely receives full

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justice. As we have already said, the narrative reaches its highest level in the volume that begins with Jackson, and perhaps in the pages dealing with the Webster-Hayne debate and the opposing ideals of the Constitution held by North and South. We do not think that President Wilson maintains the same level in dealing with the decade that preceded the Civil War, or with that great struggle, although his description of the Confederate States and his account of reconstruction have many good features. From 1870 on the narrative suffers not merely from the normal difficulties that beset the contemporary historian, but from omissions that seem to us curiously arbitrary.

We must, in conclusion, expand somewhat upon the matter of these omissions, even at the risk of appearing ungracious. They are, of course, not due to carelessness or to laziness, and we must confess they puzzle us. To enumerate all that we have noted would be tedious, but we may add a few to those that have been cited. We find no mention of St. Clair's defeat, the Yazoo scandal, Hull's surrender of Detroit, the second Missouri Compromise, the Panama Congress, the Lecompton Constitution, the founding of the Mormon Church, Brooks's assault on Sumner, Grant's efforts to annex San Domingo, the career of "Boss" Tweed, the great Chicago fire, Speaker Reed's rulings, or the lynching of the Italians in New Orleans. We may add that, so far as we can discover, the Erie Canal, the laying of the Atlantic cable, the visits of Lafayette and Kossuth, the career of Dennis Kearney, are not mentioned. The fight of the Constitution and the Guerrière, the exploits of Daniel Boone, the murder of Lovejoy, the defeat of the Alabama, are looked for in vain.

As long a list could be made of the topics which, in our judgment, President Wilson has slighted—sometimes it would seem in order to make room for leisurely treatment of the topics that interest him. For example, the Great Awakening, the settlement of Tennessee and Kentucky, the battle of New Orleans, Georgia's defiance of John Quincy Adams in the matter of the Creeks, the nullification movement, the abolitionist agitation under Jackson and Van Buren, the part played by Webster in the Compromise of 1850, the conduct of Buchanan's Cabinet on the eve of the war, Lincoln's policy toward the Border States, are scarcely treated in a manner that will illuminate any reader. Nor will considerations of space account for these and numerous other weak passages in President Wilson's narrative. He must have had some guiding principle in his choice and manipulation of his abundant materials, but he has not explained it and we have not discovered it.

It is almost needless to say that a scholar like President Wilson is not likely to be guilty of many sins of commission, although it is equally obvious that they might easily escape an eye that has grown accustomed, since the first chapters, to be on the lookout for sins of omission. Besides some confusion in his treatment of the navigation laws, we have noticed a few trivial lapses. For example, John Adams and Jefferson are stated to have died on July 4, 1825, the correct date being of course 1826. The editor of Motley's correspondence appears as G. T. Curtis, whereas those delightful letters were edited by the better-known George William Curtis. It is equally unimportant to observe that illustrations are sometimes found quite far away from the text they are intended to embellish, and that it is not uncommon to encounter the portrait of a man whose achievements are not thought worthy of a word of description. Such blemishes, and even many of the omissions we have noticed, might have been properly passed over in silence, had it been clear that President Wilson had successfully undertaken to write a philosophical account of our National development. The philosophical elements of his work are not, however, specially profound or novel; its descriptive merits are considerable; but its deficiencies as an orderly and inclusive narrative are, to say the least, perplexing.

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Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price, with postage added when the price is marked "net."

Anthology of Russian Literature from the Earliest Period to the Present Time. By Leo Wiener. In Two Parts. Part II. G. P. Putnam's Sons, New York. 6×9 in. 500 pages. $3, net.

This volume, Part II. of Professor Wiener's work, deals with the writers of the nineteenth century, and presents, therefore, selections from those poets and novelists whom the great reading public outside of Russia has in mind when it speaks of Russian literature; that is to say, Pushkin, Gogol, Tolstoï, Turgenev, Dostoévski. The selection from each author is prefaced by a brief biographical or critical note.

Before the Dawn: A Story of the Fall of Richmond. By Joseph A. Altsheler. Doubleday, Page & Co., New York. 5×8 in. 372 pages. $1.50.

A story of Southern life during the war, written from a Northern point of view, which seeks to be fair, but may not be so accepted by all Southerners. The chapters dealing with the battle in the Wilderness are realistic. Most of the scenes are laid in Richmond.

Beginnings of Rhetoric and Composition, Including Practical Exercises in English. By Adams Sherman Hill. The American Book Co., New York. 5×7½ in. 522 pages. $1.25.

British Political Portraits. By Justin McCarthy. Illustrated. The Outlook Co., New York. 5×8¾ in. 331 pages. $1.50, net.

Mr. Justin McCarthy's latest volume may prove to be one of the most popular of his books, and that is saying not a little when one considers the number of people who are always quoting from "A History of Our Own Times." In this volume Mr. McCarthy does for present politics something of the kind of work which he has already done for past history. With illuminative phrase, giving us information not to be had elsewhere, he describes for us the most distinguished and powerful among English political leaders of the day—Lords Salisbury and Rosebery, Messrs. Balfour, Bryce, Chamberlain, Morley, Sir William Harcourt, Sir Michael Hicks-Beach, and others. As might be expected, if any of these statesmen has pronounced himself for or against Irish Home Rule, the fact finds prominent place; and, indeed, so does the consideration of other interesting Irish matters. This is as it should be, however, for we have no critic of English politics as applied to Irish institutions at once more acute and more genial than is Mr. McCarthy. His long experience as a practical politician, as a writer and as an observer, in and out of Parliament, lend weight to his judgments. The charm of his style consists in its union of precision, clarity, color, atmosphere, and, crowning all, a delicate, sometimes staccato, touch of Celtic causticity and wit. No book better represents Mr. McCarthy than does the present volume—an original, vivacious, picturesque, and thoroughly readable account of contemporaneous statesmen in the United Kingdom.

Comedy of Conscience (A). By S. Weir Mitchell, M.D. Illustrated. The Century Co., New York. 4½×7 in. 129 pages. $1.

A vivacious story in the comedy mood, with a light touch, but very well told.

Complete Pocket-Guide to Europe (The). Edited by Edmund C. Stedman and Thomas L. Stedman. William R. Jenkins, New York. 3½×5 in. 505 pages.

Eskimo Stories. By Mary E. Smith. Illustrated. The Rand & McNally Co., New York. 6×8 in. 189 pages.

Experiments on Animals. By Stephen Paget. (New and Revised Edition.) G. P. Putnam's Sons, New York. (The Science Series.) 5½×8½ in. 387 pages.

This book does not deal directly with the anti-vivisectionist. It is not a plea for vivisection, nor is it offered as an argument for or against anything. It is rather an admirably condensed history, beginning with the second century after Christ, of animal experimentation, and of the influence of these experiments upon our knowledge of physiology and the nature, prevention, and cure of disease. Whether or not all this vivisection has been a useless torture of helpless animals the reader is left wholly to himself to decide. To the reasonably open-minded it would appear, however, that had there been no animal experiments there would be no medical science. The book, though thoroughly scientific, is not too technical for general reading. It contains a chapter entitled "An Act Relating to Experiments on Animals in Great Britain and Ireland," and a complete index.

Fundamental Problem in Monetary Science (The). By Correa Moylan Walsh. The Macmillan Co., New York. 5¼×8 in. 383 pages. $1.50.

Reserved for later notice.

Gates of Silence with Interludes of Song (The). By Robert Loveman. The Knickerbocker Press, New York. 4½×7 in. 65 pages.

Here is a poet who flings his doubts and his faiths at one as if he were impatient of the cautious, timid way in which men habitually deal with life and death.

Gold Wolf (The). By Max Pemberton. Illustrated. Dodd, Mead & Co., New York. 5×7½ in. 311 pages.

The "Gold Wolf" is the passion for speculation, the fever for financial supremacy; and Dudley Hatton, manipulator of stocks and bonds in the London market, when introduced to the reader, is a victim already hunted to the point of exhaustion. Up to and somewhat beyond the point where Dudley's wife dies, the book is one of power, and effective as a lesson for people who overwork; the last half of it is not so good as the beginning.

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Homeland of the Bible (The): Travels and Studies in the Holy Land and Egypt. By Rev. J. P. Macphie, M.A. The Fleming H. Revell Co., New York. 4½×7½ in. 313 pages.

There is ever room for one more such book, long as the list of such already is. As John Bright said that he had known London for forty years and yet did not know it fully, so with the Holy Land. Forty books leave room for the forty-first, repeating things either before unmentioned, or observed from a different point of view. Mr. Macphie is a good observer and a good reporter from a field of perennially fresh interest, intent on drawing from the Land a better understanding of the Book and its lessons.

Horace Greeley. By William Alexander Linn. Illustrated. D. Appleton & Co., New York. 5×7½ in. 267 pages. $1, net. (Postage, 10c.)

A remarkably interesting life, recounted with an enthusiasm none the less warm because sanely discriminating. Mr. Greeley was perhaps the greatest of American journalists, in the sense of wielding the widest personal influence, and the account of his career is peculiarly attractive—though most sobering—in these days of impersonal metropolitan journalism, when, as has been said, the responsible heads of great papers back their money with their opinions, instead of, like Greeley, backing their opinions with their money. Some of the opinions which Mr. Greeley backed were fantastic isms, but his readiness to espouse them was one of the most attractive features of his character.

If Not the Saloon—What? The Point of View, and the Point of Contact. By James E. Freeman. The Baker & Taylor Co., New York. 5×7½ in. 117 pages. 50c., net.

An earnest plea for the establishment of substitutes which will seem desirable from the point of view of the men to be reached. Workmen are not more ecclesiastical than philanthropists, and there is no reason, says Mr. Freeman, why they should be attracted to ecclesiastical club-rooms. If, however, club-rooms are provided in which their social life may be free from constraint, the better part of them will prefer such club-rooms to the saloons. This proposition is first stated theoretically and then driven home by a concise account of the practical success of the Hollywood Inn, in Yonkers, New York. This organization recorded a membership of over six hundred men its first year, over eight hundred its second, and over a thousand its third, when it was compelled to find larger quarters. These were provided by the generosity of a single philanthropist, Mr. William F. Cochran, and though his gift has lifted the institution out of the class of those to be duplicated in every town, the members of the club, by their dues ($3 a year) and fees, still furnish half of the running expenses (seven thousand dollars out of fourteen thousand). It is an attractive club-house from every point of view, and the saloons have felt its influence. The author modestly believes that the success achieved is due entirely to the plan and not largely to the enthusiasm and tact of its administrator. The account of the Hollywood Inn is the kernel of the book; its best chapter, however, is the one following, entitled "Co-ordination," which sets forth the religious motive for work outside the church to help men as distinguished from work within the church, or directly aimed for its upbuilding. In a few pages, which are eloquent despite the ponderous words used, the author recalls the uninstitutional character of Christ's work, and urges that the divine character of the church must also be established by the service it renders—not seeking its own life, else it will lose it, but seeking the life of the community.

Irish Sketch Book (The). (Prose Works of William Makepeace Thackeray.) Edited by Walter Jerrold. The Macmillan Company, New York. 5×7½ in. 415 pages. $1.

Italy: Handbook for Travellers. By Karl Baedeker. (Fourteenth Revised Edition.) Charles Scribner's Sons, New York. 4×6¼ in. 444 pages. $1.80, net.

Jewish History: An Essay in the Philosophy of History. By S. M. Dubnow. The Jewish Publishing Society of America, Philadelphia. 5×7½ in. 184 pages.

Lays of Ancient Rome. By Thomas Babington Macaulay. (Temple Classics.) The Macmillan Co., New York. 4×6 in. 192 pages.

Lieutenant-Governor (The). By Guy Wetmore Carryl. Houghton, Mifflin & Co., Boston. 5×8 in. 269 pages. $1.50.

American politics and the complexities of capital and labor questions evidently offer attractive fields for our novelists. The special point of value in this work, as in a number of others recently published, lies in the fact that it sets people who would never read a serious treatise on these subjects to thinking about problems of State and municipal government, and ways that might harmonize the interests of the workingman and his employer. It is too much to expect of an author that he shall show a practical way out of the difficulties he pictures, but really Mr. Carryl leaves matters in a sad case. "Alleghenia" (the fictitious name of a State) is saved only when a patriotic assassin shoots the Governor in order that the Lieutenant-Governor may protect the commonwealth and dispense justice!

Light of China (The): The Tâo Teh King of Lâo Tsze; 604–504 B.C. By I. W. Heysinger, M.A., M.D. Research Publishing Co., Philadelphia. 5×7½ in. 165 pages. $1.25.

Old and the New Renaissance (The): A Group of Studies in Art and Letters. By Edwin Wiley. Publishing House of the Methodist Episcopal Church, South, Nashville, Tenn. 5×8 in. 256 pages. $1.20, net.

Reserved for later notice.

Other Room (The). By Lyman Abbott. The Outlook Co., New York. 6×9 in. 120 pages. $1, net.

A familiar presentation in eight chapters of the various aspects in which the life hereafter is illustrated and expounded in the New Testament, in literature, and in human experience. The title of the book, taken from the profound statement of Christ, "In my Father's house are many dwelling-places; if it were not so, would I have told you that I am going to prepare a room for you?" suggests the point of view of the book, which was written, not for philosophical purposes nor as a contribution to theoretical discussion, but in the hope of clearing the way for the doubtful, consoling

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the sorrowful, and helping those who are confused.

Pagan at the Shrine (The). By Paul Gwynne. The Macmillan Co., New York. 5×7¾ in. 478 pages. $1.50, net.

How or when Mr. Gwynne obtained his extraordinary knowledge of southern Spain is a question that the reader constantly asks himself, but the answer is, after all, immaterial. The interesting thing is that the author *has* that intimate knowledge and uses it for fictional purposes with brilliant vividness and effectiveness. He makes us as much at home among his Spanish villagers, fishermen, priests, serving-maids, and romantic señoritas, as Miss Jewett does with the people of a New England town. One feels that here is unquestionably the real thing. Nothing could possibly be more amusing or more human, for instance, than the accounts of the leisurely conclaves over neighborly affairs between the barber, schoolmaster, priest, and alcalde—each a type and an unconscious humorist. Equally amusing and racy is the talk of the Andalusian serving-maids with their young mistress. The story is truly rich in local color, in touches of witty characterization, and in the homely proverbial philosophy of the Spanish common people. The plot of the romance, on the other hand, is intensely tragical, at points almost distasteful, but unquestionably powerful. It deals with the expulsion and return of the Jesuits, and with the personal retribution of one of them who has sinned when a young man, has concealed his error, has risen to be a leader in the order, and finally suffers through the death of his illegitimate son. The book is quite out of the ordinary, and will certainly attract attention and discussion.

Pearl-Maiden (The): A Tale of the Fall of Jerusalem. By H. Rider Haggard. Illustrated. Longmans, Green & Co., New York. 5×7¾ in. 465 pages. $1.50.

The festival at which Herod Agrippa was stricken with the malady that killed him, the struggles between Jews and Romans resulting in the destruction of Jerusalem, the triumphal procession of Titus Cæsar through the streets of Rome in which thousands of captives walked—among them the "Pearl-Maiden"—supply the historical background and atmosphere of this story of the love of a "noble Roman" and a Christian maiden. The life of the Essenes in their village makes, too, attractive chapters. There is not here that touch of realism which made wildest fiction read like truth in "She" and "King Solomon's Mines," but there are vigor, charm, and doubtless historical value in the pictures which Mr. Haggard draws of dramatic events and splendid pageants that will never lose interest and significance to a world yet shaken by their influence.

Political Parties and Party Problems in the United States. By James Albert Woodburn. (American Politics.) G. P. Putnam's Sons, New York. 5½×8¾ in. 314 pages. $2.

An exceptionally clear, interesting, and impartial history of American political parties, a lucid explanation of the workings of party machinery, and a strong statement of the moral evils now debasing our political life, and the remedies which an awakened public conscience may apply. A thoroughly good book for the school and for the study.

Principles of Money (The). By J. Laurence Laughlin. Charles Scribner's Sons, New York. 6×9 in. 550 pages. $3, net.

Reserved for later notice.

Private Papers of Henry Ryecroft (The). By George Gissing. E. P. Dutton & Co., New York. 5×7¾ in. 298 pages. $1.50, net.

Proceedings of the Baptist Congress, 1902, at Boston. The New York Baptist Congress Publishing Co., New York. 222 pages, 30c.

Current questions of social, theological, and religious interest are discussed in this volume, and the views of the conservative and of the progressive side are impartially presented, as, for instance, on the question of the necessity of baptism to church membership.

Putnam Place. By Grace Lathrop Collin. Harper & Bros., New York. 5×7½ in. 262 pages. $1.50.

Delicate in charm and of placid quaintness. It does for a New England village exactly what Mrs. Banks's "Oldfield" did for a Southern town. There is little or no "dialect." The sketches are connected only by the general local thread of interest.

Roderick Taliaferro: A Story of Maximilian's Empire. By George Cram Cook. Illustrated. The Macmillan Co., New York. 5×7¾ in. 482 pages.

Lovers of stories of action will find here much that is thrilling and dramatic. The book distinctly rises above the level of the sensational novel. The ex-Confederate soldier who gives the romance its title is a character having individual force and traits. Moreover, the picture of life and war in Mexico just before the downfall of the ill-fated Maximilian abounds in interest and color. The episode of the bull-fight is alone enough to make the story worth reading. In short, the elements which insure popularity seem to be prominent in this romance, and it is not without good literary workmanship.

Short History of Coins and Currency (A): In Two Parts. By Lord Avebury. Illustrated. E. P. Dutton & Co., New York. 4½×7 in. 138 pages. 60c., net.

Reserved for later notice.

Social Cockatrice (A). By Frederick W. Eldridge. The Lothrop Publishing Co., Boston. 5×7½ in. 412 pages. $1.50.

If the ways of the "four hundred" justify all the nonsensical books that are written about the means people adopt to force entrance into the charmed circle, these ways must be foolish indeed. One is inclined to credit the "four hundred" with more sense. The book is rubbish; it is morbid and has no literary value.

Southerners (The): A Story of the Civil War. By Cyrus Townsend Brady. Illustrated. Charles Scribner's Sons, New York. 5×7¾ in. 408 pages.

Mr. Brady announces in the preface to his novel, with a sincerity beyond question, his purpose to write with equal justice to the Blue and the Gray. His account of the battles of Chickamauga and Mobile Bay, especially of the hours with Farragut on his flagship during the last-mentioned struggle, may be of

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enthralling interest to old soldiers on both sides and to others who like stirring war tales. A chapter of peculiar pathos is that describing the death of the boy Confederate in Fort Morgan.

Spoilsman (The). By Elliott Flower. L. C. Page & Co., Boston. 5×7¾ in. 324 pages. $1.50.

This Chicago story of "machine politics" seems to show that it is harder for an honest man to be a successful politician or city official than for a camel to go through the eye of a needle. Many of the incidents related, the author says, are true, and the political methods described are taken from the actual experiences of men who have been servants of the public; he has used them "to demonstrate conditions that exist in some wards in all large cities." The book teaches its intended lesson with power. American voters should read it. It has interest, too, as a love story.

Story of a Bird Lover (The). By William Earl Dodge Scott. The Outlook Co., New York. 5½×8 in. 372 pages. $1.50, net.

Readers of The Outlook will remember an interview-article about Mr. Scott and his "laboratory" of birds—six rooms in his own house used as a home for nearly five hundred live birds. As the Introductory Note to this book states, Mr. Scott has brought the life of birds nearer to the life of man, has established personal relationships with the whole bird kingdom. The book is not a scientific treatise nor a formal autobiography; it is a readable account of the observations, travel-experiences, and personal adventures of one who has been a bird-lover and bird-student from boyhood.

Story of My Life (The). By Helen Keller. With Her Letters (1887-1901) and a Supplementary Account of her Education, Including Passages from the Reports and Letters of her Teacher, Anne Mansfield Sullivan. By John Albert Macy. Illustrated. Doubleday, Page & Co., New York. 5¼×8 in. 441 pages.

Reserved for later notice.

Stumbling-Block (The). By Edwin Pugh. Illustrated. A. S. Barnes & Co., New York. 5×7½ in. 313 pages. $1.50.

A love story of some originality and of good literary quality, wit, grace, pathos, and tenderness. It ought to have been better named.

Sunbonnet Babies' Primer (The). By Eulalie Osgood Grover. Illustrated by Bertha L. Corbett. Rand, McNally & Co., New York. 6×8 in. 110 pages. 40c.

Tioba and Other Tales. By Arthur Colton. Henry Holt & Co., New York. 5×7½ in. 231 pages. $1.25.

Eleven stories of good literary quality, delicate humor, and subtle comprehension of human nature are comprised in this volume. When one has read them, however, the question rises, Are they not sketches and studies rather than stories?

William Ellery Channing, Minister of Religion. By John White Chadwick. Houghton, Mifflin & Co., Boston. 5×8 in. 463 pages. $1.75, net.

From the time when, as a boy, he noted the inconsistency between the harsh preaching of the Calvinistic Puritans of his day and their cheerful demeanor, the dignity of human nature was the burden of Channing's thoughts; and throughout his whole ministry the dignity of human nature was the burden of his preaching. It is with this message—that the soul of man is not a miserable, weak, worthless thing, but in the sight of God a great thing, instinct with God's own life—that William Ellery Channing will chiefly be remembered. Channing was a conservative, or evangelical, Unitarian; Mr. Chadwick, his biographer, is a radical Unitarian. All interpretations of Channing's religion, and specifically Channing's theology, which are to be found in this book ought to be read in the light of that fact. In this particular, Theodore Parker, whose life also Mr. Chadwick has ably written, was undoubtedly a more congenial subject, for Parker was an early representative of a school in Unitarianism that differs almost if not quite as much from those who may be called "Channing Unitarians" as it does from most men of "liberal evangelical" beliefs. Such classification, of course, is not definite, but it is suggested by the reading of this volume. Of Channing's character, on the other hand, Mr. Chadwick writes with an understanding that brings persuasion to his readers. The spirit of those among New England people who are best typified by the inhabitants of eastern Massachusetts is here well exemplified in both subject and author. It is hardly necessary to say that Mr. Chadwick has written the story of this "Minister of Religion" with clarity and charm of style.

Wind in the Rosebush (The), and Other Stories of the Supernatural. By Mary E. Wilkins. Doubleday, Page & Co., New York. 5×8 in. 237 pages. $1.50.

When Miss Wilkins's first ghost story appeared in a magazine, it attracted much attention as marking a new departure in the work of an exceedingly popular author. In themselves these tales are not equal to her stories of New England life, and they are not "creepy" enough to take high rank as ghost stories; but for fine character-drawing and as studies of human life and motive they are an enlargement of the debt American literature owed the writer before their appearance.

Winter India. By Eliza Ruhamah Scidmore. Illustrated. The Century Co., New York. 5½×8½ in. 400 pages. $2, net.

Miss Scidmore's former books on the East have had a wide reading. Here one finds the same qualities—ease of narrative style, a keen sense of the strange and picturesque, excellent descriptive powers. She went everywhere that tourists go, but she saw many things that tourists do not see. Calcutta at Christmas time, Delhi, Simla, the Taj Mahal, each has its own chapter; and it is to the author's credit that she throws so many new lights on topics often before treated. The book can be cordially commended for its entertaining qualities and because it gets away from conventional laudation. There are many pictures from photographs, and a notably handsome cover.

When John Bull Comes A-Courtin' and Other Poems. By Lucien V. Rule. The Caxton Publishing Co., Louisville, Ky. 5½×8¾ in. 30 pages. 50c.

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Correspondence

A Catholic Protest

To the Editors of The Outlook:

In The Outlook of March 21 the article entitled "The Impressions of a Careless Traveler" has roused me to vigorous protest. Scarce a paragraph can pass unchallenged. Truly has it been said, everything is in the eye of the beholder. If one looks with the eye of a Puritan and Protestant, one perceives only form; the spirit, the meaning of the various symbols, are hidden, not because they do not exist, but because the onlooker—the critic—does not apprehend them. Does one judge of the beauty of a language of which one is ignorant? Is a man competent to judge a ritual he does not understand? Such an attitude is as one standing outside the church—the simile is not new—seeing only the outer form, the dull stained glass, the leaded panes; it is to those inside that the true beauty is revealed. How is one to account for the fervent and lively faith of Catholics the world over, who look upon the Holy Father as the visible head of the Church on earth, if such "petrifaction" as you say exists? As for the attitude and appearance of the priests, there are good, bad, and indifferent in every fold; some who follow the letter while they ignore the spirit of the law, whether it be of God or man. If these priests appeared to you "gross and carnal," it was surely not because they were priests, but in spite of it. It is strange logic that announces, "The same dogmas are taught as in the fourteenth century, because they are taught in precisely the same linguistic forms." Does it not occur to you that they are the same because they are true, and therefore do not change? Should you not, in all fair-mindedness, read the teachings, the dogmas, study the ritual of the Church you so wantonly attack, and in admitted ignorance—not in privately expressed views, but published broadcast?

Most probably you have other Catholic subscribers, and I doubt not that I express, though feebly, their feeling on the foregoing subject.

Washington, D. C. MAY R. MULLAN.

[The article which you criticise gives, as its title declares, "impressions" of a traveler, not conclusions of a student. They are impressions, not of the Roman Catholic Church, but of certain churches and rituals as they were seen in Rome. We think that a Catholic might be glad to know how those churches and that ritual impress a Protestant onlooker, just as, to use your figure, a worshiper inside a cathedral, who was not able to go outside, might be glad to know how the stained-glass windows look to one outside who is not able to get within.—THE EDITORS.]

Thomas Cook & Son Explain

To the Editors of The Outlook:

In the very interesting article entitled "The Impressions of a Careless Traveler," which appeared in your issue of February 14, a statement is made which has given a somewhat widespread impression that we are quite sure the writer never intended, and, as it is calculated to injure our business, we shall be glad of an opportunity to print a word of explanation giving our side of the incident.

The writer of the article says that but very little was seen of Cook's representative in connection with the *contretemps* at Yalta. We submitted the article to our conductor who had charge of the party, and he replies: "The statement of 'L. A.' is correct so far as the details are concerned. While the party was *en route* from Sevastopol to Yalta a letter was sent to me by the first officer of the steamship Prinzessin Luise stating that the passengers could not embark as per programme, and this letter was sent by a lady journalist, who, being a German, immediately advised all her fellow-countrymen who were in the party. There were fifty-two carriages, and I naturally stayed at Sevastopol until all had left, and consequently arrived at Yalta somewhat behind the party. Immediately the letter came into my possession I stood up in one of the carriages and, by reading it aloud, did my best to let everybody know the situation, and it was doubtless owing to there being so many carriages bunched together, and the attendant bustle and noise, that 'L. A.' failed to get the news correctly, and it was that which led to his going to the unsatisfactory hotel he describes in his

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article instead of a much better one, the Hotel de Russie, which I recommended, and to which, in company with many of the party, I subsequently went."

The whole trouble arose through what may be fairly described as "an act of God," that is to say, it was raining, the wind was blowing hard, and it raised such a high sea that the captain and officers very properly decided that it would not be quite safe to embark the passengers until the weather moderated. No responsible, reliable, or well-managed firm or company, except through an insurance policy, will make a contract providing against what is usually described all over the world as "an act of God," and in all our public announcements everywhere, including the pamphlet describing the excursion from Sevastopol to Yalta, there will be found in a prominent position the following paragraph, and of course "L. A." and everybody else on the boat were booked subject thereto:

Thomas Cook & Son are not responsible for loss of time or money consequent on the irregularity of steamship or railroad service, sickness, or any calamity or hindrance caused by circumstances over which they have no control; and should delays or alterations occur through such causes, the passengers will have to pay any additional expenses for living and accommodation in hotels or on steamers which may be incurred beyond specified period.

The liability of roads and railroads in the neighborhood of mountains to damage from storms and other influences beyond human control renders it necessary that we should announce that we cannot be responsible for detention or expenses incurred by deviation of routes occasioned by circumstances of this nature, nor for delays or deviation that may be caused through the railways being required for military purposes. The most that companies will do under such circumstances is to repay the value of any ticket, or proportions of ticket, not used for lines thus rendered impassable; and all claims in such cases must be sent in writing, accompanied by the unused tickets, within one month from the date for which such tickets were available.

At that season of the year the weather conditions are usually such that landings and embarkations can be freely made without difficulty, delay, or danger, and it was not an unreasonable thing to expect that the programme would be carried out in its entirety without change.

With regard to the possible refund on account of the party being unable to take the drive and a lunch on the third day, the weather conditions made this impossible, and, as that was no fault of ours, and the carriages and lunch were all contracted, provided, and had to be paid for, we submit that it is not reasonable that we should be expected to lose a considerable sum of money on account of circumstances over which we could have absolutely no control. The whole arrangements for landing and embarkation in the Black Sea were entirely under the control of the captains and officers of the Prinzessin, and the boats required therefor were furnished by the owners of the vessel.

THOMAS COOK & SON,
per GEORGE EADE, Manager.

The Education of the Negro

To the Editors of The Outlook:

Negroes will read Mrs. Hammond's article in a recent number of The Outlook with deep appreciation. The editorial comment upon it, however, is not so satisfying, and I venture to call your attention to one point. You say: "We believe in the higher education for the negro. . . . But this is not its [the race's] first need. Its first need is the capacity to support itself, and the purpose to support itself by honest industry." This does not seem to me a happy statement of what I conceive to be your position. In the first place, your words could be taken to imply that the work of the teacher and physician was not "honest industry," or directly contributive thereto. This, of course, you did not mean. Again, is it just clear as to what you mean by "first" in these sentences? Do you mean that at present the training of teachers and some professional men should be entirely neglected? Or do you simply mean that at present the major part of educational work among negroes must be directed toward the proper equipment of common and industrial schools, while a smaller amount of money and effort must go to the equally important work of higher training?

W. E. BURGHARDT DU BOIS.
Atlanta University, Atlanta, Ga.

[We think our meaning was sufficiently clear, that education fitting for self-support should take the first place in the education especially of a dependent race. We should be glad to think that all those who are interested in educational work for the African race in this country entertain this opinion.—THE EDITORS.]

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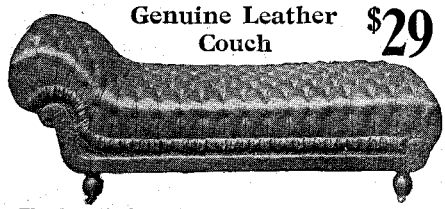

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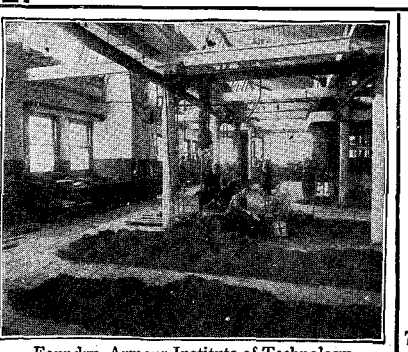

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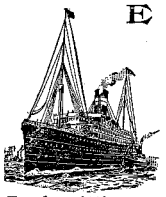

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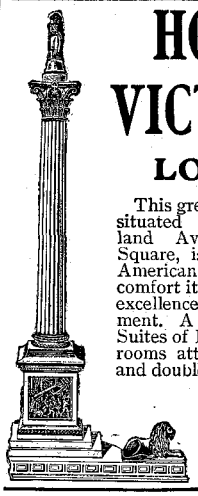

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